﴿ ثُمَّ أُورَثْنَا ٱلْكِتَنِ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ﴾

Then we caused to Inherit the Book those We have chosen of Our servants

# Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 3

الحزء الثالث



By Kareema Czerepinski

إعداد الأستاذة

كريمة سربنسكي

## Tajweed Rules of the Qur'an

## أحكام تجويد القرآن

Al-hamdu lillah, this is the third and final part of a three part series in English on the rules of tajweed of the Qur'an for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. These books are meant as a guide for non-Arabs with a good grasp of English for studying tajweed of the Glorious Qur'an.

This final book explains the stop and start when reading the Glorious Qur'an, and gives details as to what kind of stop is allowed, what kind preferred, and what kind of stop is forbidden. Stopping on the ends of words with strong endings (consonants)and rules for what is allowed on the last letter of the word is described, including (consonants) and rules for what is allowed on the last letter of the word is described, including (consonants) and rules for what is allowed on the last letter of the word is described, including (consonants) and rules for what is allowed on the last letter of the word is described, including (consonants) and rules for what is allowed on the last letter of the words ending in the alif, ya' or wow) and different rules and explanations for these type of words is clarified. One important aspect of Qur'an recitation is knowing and understanding which word combinations are written together and which separately in different parts of the Qur'an as well as in which places of the Qur'an are some words are written with the female and in which places they are written with the set. This part lays out the different places in the Qu'ran these occurrences take place, so the reader knows how he/she can stop on these words. The words that are read in a special way, or have two allowed ways for the reading of Hafs from 'Aasim by the way of Ash-Shaatibiyyah are detailed in this book. The history of the writing of the Glorious Qur'an (consolidation) and the general rules for the writing of the Qur'an are laid out in the last chapter of this part.

This last part of the three parts on tajweed is for students who have studied and mastered the other two parts, or have studied everything covered in the first two parts. The explanations of the different subjects are in English, and the Arabic terms are translated. The goal is always to assist the student in understanding and to encourage them to learn the Arabic terms and definitions. The three parts of this series on tajweed rules of the Glorious Qur'an should facilitate non-Arabic speaking students of the Qur'an whether they are in a classroom with an Arabic medium for teaching or English.

With this third part completed, insha' Allah the non-Arab English speaking student of the Qur'an will find a complete curriculum and explanation of the tajweed rules for the recitation of Hafs 'an 'Aasim from the way of Ash-Shatibiyyah in any classroom or study situation that he/she may find themselves in. These three parts are only guidance; the real goal is reciting and applying all the different rules correction which can only be done by reciting to and being corrected by a qualified teacher of the Qur'an



### أحكام تجويد القرآن

الجزء الثالث

الأستاذة كريمة سربنسكى

# Tajweed rules of the Qur'an Part Three

Kareema Czerepinski

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### بِسْمِ ٱللَّهِ ٱلرَّحْمَانِ ٱلرَّحِيمِ

#### Foreword

All praises to Allah, who gave me the lifetime to finish this third of the three parts of Tajweed Rules of the Qur'an, and may the praises and blessings of Allah be on our

beloved Messenger, Prophet, Muhammed to whom the Qur'an was revealed and

who taught us proper recitation of Allah's words. It seems this part was long in coming, but Allah is the best of planners and chooses the best time for everything. With the completion of this part, the Tajweed Rules of the Qur'an is completed and all the rules needed for proper recitation of the Qur'an have been explained. I pray that it is a useful guide for the student of the Qur'an. This part was finished after the Arabic was reviewed by his eminence Ash-Sheikh Dr. Ayman Swayd, may Allah grant him all khair in this world and the Hereafter.

I am very pleased that at the same time this series is finished, part one has been translated by some of my former students, now experienced teachers of the Qur'an into French and Urdu. I ask Allah to accept this from the sisters who labored over these translations and pray that these translations of the books will be of assistance to the French and Urdu speaking brothers and sisters in the world.

There are always many to thank, and without a doubt this whole series would never have taken place without Allah's grace, Will, and assistance. I ask Allah to accept this from me and to make it continuous charity for me in my lifetime and after my death.

One brother who helped a great deal after part two had been completed and then erroneously printed without the red coloring was and is brother Ismail Davids. He reviewed it before printing, reviewed it again after erroneous printing, and helped me find a new printer to reprint the whole book over again. He not only helped with the printing, but helped distribute the books both here in Saudi Arabia and in Australia. Brother Ismail also reviewed this final part (part three) more than once, and painstakingly looked over every aspect of formatting and found and pointed out many things not obvious to me. I ask Allah to grant him the highest level in Paradise and to keep him and his family safe from all harm.

My dear sister in Islam Ustadha Nazeeha Medani and her son Muwaafik Rajjoub reviewed in detail the content of the book in both English and Arabic, and pointed out errors and gave suggestions in what took a great deal of time and effort on their part. May Allah reward them for every second they spent doing this, and grant them continuous reward for assisting the students of the Qur'an in obtaining correct and useful knowledge.

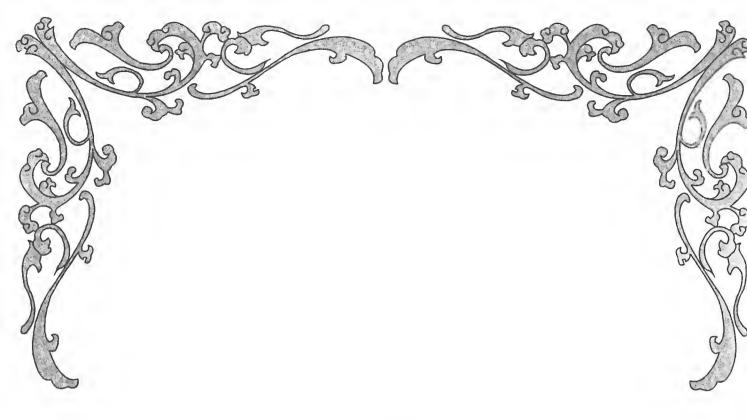
I can never thank my beloved and treasured teacher, Ash-Sheikhah Dr. Rehab Shaqaqi enough for all she has done for me over the long spread of time that she has been my teacher. She has encouraged me at all times, given me great advice and guidance, been extremely patient, and most of all, taught me a vast majority of what I know regarding the Qur'an. Without Allah's will and then her guidance, the last chapter of this part on the writing of the Qur'an would not be part of this book. It is the part of the book that I feel the most compassionate about since part of it is new material for the non-Arabs and not even studied much by the Arab speaking students of the Qur'an. May Allah guide her always and keep her and her children safe from all harm and grant her Al-Firdaws.

I also want to express my gratitude to my family who has always supported me and give my special appreciation to both my brother John for the picture on the cover of part one and my sister Edie for the picture on part three. Both pictures were taken near Westfield Wisconsin in the United States.

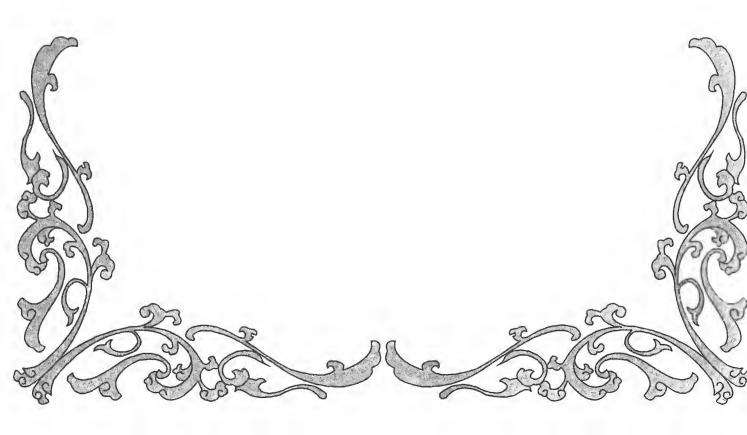
As usual, I thank my husband Ahmed for all the encouragement, patience, and assistance that he has given me through this part and all the parts of this series and in all my endeavors in seeking knowledge of the Qur'an. May Allah grant him all goodness in this world and the highest place in Paradise in the Hereafter. Ameen.

Kareema bint Kenry Czerepinski

August 10, 2006



The Stop



#### The Stop الْوَقْف

#### **Introduction**

One of the most important areas in the science of tajweed is knowledge of الوقف والابتداء (the stop and the start). The understanding of Allah's words cannot be realized nor comprehension of His meaning be achieved without this knowledge. One scholar described الوقسف as: "The stop is the ornament of tilaawah, beauty of the reciter, announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings...."

Our righteous predecessors were extremely careful in teaching the knowledge of the stop and the start and it is well documented in authentic chains that the sahabah and those that followed them paid great attention to this knowledge. Many of the imams of recitation would not give accreditation (ijaazah) <sup>1</sup> to a student of the Qur'an until they acquired knowledge of the stop and start.

The linguistic definition of the stop: Halt and imprisonment.

<u>Its applied definition:</u> Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- The basmalah is required after the stop when beginning a surah.
- The stop can be at the end of an aayah, or in the middle of an aayah.
- It can never be in the middle of the word, or in between two words that are joined in writing such as stopping on "أَرُّن" when written as a joined phrase "أَرُّن" in the aayah:



<sup>&</sup>lt;sup>1</sup> Ijaazah of the Qur'an is given to a student of the Qur'an who recites the complete Qur'an with mastered tajweed by memory to a sheikh (or sheikhah) who has an authentic chain of transmission to the Prophet, r, and the sheikh (or sheikhah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.

#### Divisions of the Stop أقسام الوقف

There are three divisions:

- 1. الوقف الاختياري The Optional Stop: This is what was intended by the reciter by his own choice, without any outside reasons. This is the type of وقف that will be discussed in this section.
- 2. الوقسف الاضطراري The Compelled Stop: This is what comes forth to the reader as a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start with what is sound for a beginning.
- 3. الوقسف الاخْتِبَاري The Test Stop: This is what is required of the student when being examined or taught by a teacher.

Some scholars add a fourth division of stopping called الوقف الانتظاري (the waiting stop). This stop is when the reader stops at a word that has more than one way of recitation, with the intention of resuming with the other way, when reading by combining all of the ways of recitation while being taught by or presenting the reading to a sheikh.

#### The Optional Stop الوقف الاختياري

The optional stop is divided into four categories: ينقسم الوقف الاختياري إلى أربعةِ أَقْسام

- 1. تام Complete
- Sufficient کاف
- Good حَسَن 3.
- 4. قَبيح Repulsive

#### The Complete Stop الوقف الْتَّام

الله عَنْدَه لا لَفْظاً وَلا مَعْنَاه وَلَيسَ مُتَعَلِّقًا بِما بَعْدَه لا لَفْظاً وَلا مَعْنَاه وَلَيسَ مُتَعَلِّقًا بِما بَعْدَه لا لَفْظاً وَلا مَعْنَاه وَلا مَعْنَاه وَلَيسَ مُتَعَلِّقًا بِما بَعْدَه لا لَفْظاً وَلا مَعْنَاه وَلا مَعْنَاه وَلَيسَ مُتَعَلِّقًا بِما بَعْدَه لا لَفْظاً وَلا مَعْنَاه وَلَيْ مَا يَعْدُه وَلا مُعْنَاه وَلا مَعْنَاه وَلا مَعْنَاه وَلا مَعْنَاه وَلا مُعْنَاه وَلا مُعْنَاهُ وَلَا مُعْنَاه وَلا مُعْنَاه

If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure.

lts rule : It is best to stop on it, and then start on حُكْمُهِ: يَحسن الوقوف عَليه والانْتِدَاء بِما بَعدَه what follows it.

This category of وقف is usually found at the end of an ayah, the end of each surah, and at the completion of stories in the Glorious Qur'an. This is exemplified in stopping on the aayah:

[ الفاتخة: ٤] Master of the Day of Recompense] مَالِكِ يَوْمِ ٱلدِّين ﴿ الفاتخة: ٤]

starting with Allah's words: [ ه إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞ ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ [It is You we worship and You we ask for help].

successful], then starting with the next aayah: ﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ ﴾ [Indeed, those

who disbelieve...]. This is because the word "اَلْمُفْلِحُون " is attached to what preceded it as to the characteristics of the believers, and what follows is separate from it, attached to the state of the disbelievers.

Sometimes the scholars differ as to where in an aayah there is a وقف تسام, depending on their varied opinions of the tafseer as well as grammar of the aayaat.

#### The Sufficient Stop الوَقْف الكافي

Its definition: It is the stop on an utterance that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of an aayat, or in a middle of an aayah. It is called مراضح or sufficient, due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

lts rule: It is advisable to stop on it, and حُكْمُهُ: يَحْسنُ الوقف عَلَيْهِ والابْتِدَاء بِمَا بَعْده كَالْوَقف التَّام start with that which follows, just as in the complete stop.

Examples of الوقف الكافي with the star symbol \* showing in the English meaning of the aayah where stop would be, and the word or aayah marker in red showing the stop in the aayah itself:

Stopping on the word ﴿ يُنفِقُونَ ﴾ "they spend" is a وقف كافي a

And from which we have given them in wealth, they spend.\* And those that believe in that which was revealed to you.

» "certain" ﴿ يُوقِنُون ﴾ Stopping on the word

And in the Hereafter, they are certain.\* They are on guidance from their Lord.

› ﴿ خَلِيفَةٍ ﴾ Stopping on the word

And [mention, O Muhammed], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." \* They said, "Will You place upon it one who causes corruption therein....

#### The Good Stop الْوَقْفِ الْحَسَن

لله عَلَى كَلامٍ تَم مَعْنَاه وتَعَلَّقَ بِمَا بَعده لَفْظاً وَمَعِيَّ lts Definition: It is the stop on an utterance, complete in its meaning, but is attached to what follows it grammatically and in meaning.

It could be attached grammatically such as stopping on a word that has a subsequent adjective, therefore leaving out the adjective. It could be stopping on a conjunctive sentence without the statement that the conjunctive was joining to. Another possibility is stopping on an exceptional statement without the exception stated.

can be found at the end of an aayah, or in the middle of an aayah, just as the other stops.

Reason for its name: It is called حَـــسَن or good due to the fact that stopping on it leads to understanding of a meaning.

<u>Its rule</u>: it is good to stop on it, but not good to start on what follows it, due to its attachment to what follows grammatically and in meaning. An exception to this would be the end of an aayah. Stopping on the end of an aayah is Sunnah.

Example:

All the praises and thanks be to Allâh\*, the Lord of the 'Alamîn.

Who believe in the unseen \*and perform prayer, and spend out of what We have provided for them.

Note: Some scholars may consider a particular stop حسن (good), while others consider the same stop کافی (sufficient), and still others تسام (complete). This difference of opinion stems from variances in conclusions as to the make-up of the grammatical sentence.

#### The Repulsive Stop الوقف القبيح

تعريفه: هُوَ الْوَقْفُ عَلَى ما لا يُؤدِّي مَعْنًى صَحِيحًا وَذَلكَ لِشِدَّةِ تَعَلُّقِهِ بِمَا بَعْدَه لَّفْظًا وَمَعْنَّى

Its Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

It would be قبيح (repulsive) if one stopped on the adjective without the noun, such as in:

(This is) a mention \* of the mercy of your Lord

lt would also be قبيح (repulsive) if one stopped on the verb without the subject, as in:

Said \* Allâh: "I am going to send it down unto you."

There are many examples of these. الوقسف القبسيح is not limited to just these categories.

Any time the phrase is incomplete in grammar and meaning it is قبسيح (repulsive). Some other examples follow:

All the praises \* be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).

And (remember) the Day when We shall roll up\* the heavens like a scroll rolled up for books.

And (remember) when We appointed for Mûsâ (Moses) forty\* nights

There are degrees of repulsiveness in وقف قبيح, where one stop can be more repulsive (أقبح) than another place.

Stopping on a phrase with no meaning:

1. Stopping on a word signifying a meaning other than what Allah, the Perfect wants:

It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) \*, Allâh will raise them up, then to Him they will be returned (for their recompense).

2. Stopping on a word signifying the opposite of what Allah سيحانه, wants:

O you who believe! Approach not As-Salât (the prayer)\* when you are drunken

We have not sent you \* (O Muhammad (peace and blessings of Allah upon him)) as a Hafiz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them).

These stops obviously corrupt the meaning. It is then necessary for those whose breath cuts off at these places to go back one or two words so that phrase is joined together into the intended meaning.

3. Stopping on a place that signifies that which is not a suitable description of The Exalted, or that which contradicts our creed (note the asterisks for places that it is not appropriate to stop):

Verily, Allâh is not ashamed \* to set forth a parable even of a mosquito

So the disbeliever was overwhelmed [by astonishment], And Allâh \* guides not the wrongdoing people.

For those who believe not in the Hereafter is an evil description, and for Allâh \* is the highest description.

4. Stopping on a negative and the exception to it follows:

So know (O Muhammad) there is no deity \* but Allâh

And I (Allâh) created not the jinn and mankind \* except that they should worship Me (Alone).

One must be very careful not to stop on these kinds of stops, especially the last two categories.

5. Some reciters stop on their own وقف قبسيح Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

Pardon us and grant us Forgiveness. Have mercy on us. You \* are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

He will say: "Glory be to You! It was not for me to say what I had no\* right (to say).

حُكْمُه: لا يَجُوزُ للقارئ تعَمَّد الْوَقْف عَلى شَيءٍ مِن هَذِه الوقوف وَما شاكلها إِلاَّ لِضَرُورَةٍ كَضِيقِ نَفَسِ أُو عُطاس أَو نِسْيَان

<u>Its rule</u> (الوقف القبيح): These stops and those similar to them are not allowed intentionally, except when compelled such as in shortness of breath, sneezing, or forgetting.

After the state that compelled the stop has elapsed, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning. Sheikh Ibn Al-Jazaree pointed this out in his work: منظومة: الْمُقَدِّمة فيما يَجب عَلى قَارئ القُرآن أَن يَعْلَمُهُ

وغيرُ مَا تَمَّ قَبِيحٌ وَلَهُ الْوَقْفُ مُضْطَرًا وَيَبْدَا قَبْلَهُ

#### he Required Stop 2 الْوَقْف اللاَّزم

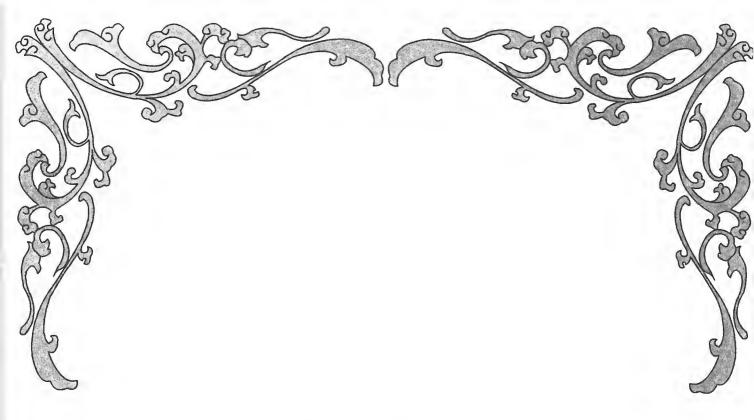
هو الوَقْفُ عَلَى كَلِمَةٍ تَبَيِّنُ الْمَعْنَ وَلا يُفْهَمُ هَذَا المَعنى بِدُون هَذَا الوَقف. وَقد يُسَمَّى بِالوَقف الوَاجَب، ويُلْحَق بالوَقف الكافي.

It is the stop on a word which explains the meaning, and this meaning would not be understood without this stop. It is also called the required stop and it follows the الْهَوْفُ الْكَافِ

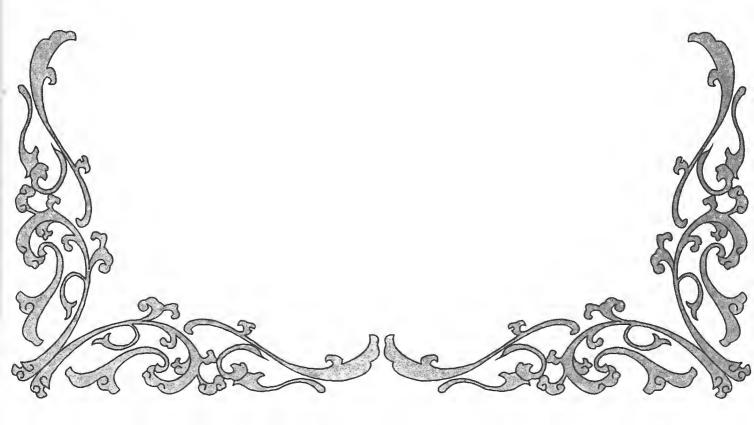
#### Stop signs in the Medinah Complex printing of the Qur'an

There are different printings of the Qur'an and scholars of each different printing have determined when and where to put a sign for stopping, with different signs having different meanings. The following signs are found in the Medinah Printing Complex copy of the Qur'an:

Symbol	Meaning	Example
٦	This means it is allowed to stop on this word. The letter حيم stands for جائز.	﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾
صل	This stop indicator means it is allowed to stop, but continuing is better. The letters ص، ل، ع pronounced سِلَى mean الْوَصَل أُولَى mean	﴿ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ﴾
<u>قل</u>	In this case the indicator means that is allowed to stop, and that it is better to stop. The letters: ق ل are pronounced قلَى and mean الوقِف أُولَى	﴿ وَهُو آلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ ﴾
•	This indicator shows that that is required to stop and that not stopping on this word could change the intended meaning of Allah's words.	﴿ فَلَا يَحَزُنكَ قَوْلُهُمْ ﴾
¥	The word Y is used as an indicator either not to stop, or not to stop on the marked word and start on the following word. Sometimes stopping on the word marked this way is allowed, but starting on the next word is not.	﴿ يُحَرِّجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ﴾ تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ﴾



# The Start



#### The Start الابتداء

The start in the perception of scholars of recitation refers to resumation of recitation after cutting off recitation or stopping. The start is only by choice in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he/she start his/her recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

Its rule: It is allowed to begin with what comes after a complete or sufficient stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of an aayah.

Note: This is only after a قطع and NOT after قطع (stopping and cutting off recitation).

The start can be divided into two types:

- 1. الابتداء الجائز The allowed start
- 2. الابتداء القبيح) The start that is not allowed الابتداء غير الجائز

#### The Allowed Start الابتداء الجائز

تعریف. الله تعدیف به به به تعدید می الله تعدید الل

All starts after a وقسف كسافي (complete stop) or وقسف كام (sufficient stop) are allowed, but starts after وقف Starting off recitation) should only be after a وقف Starting after a وقف is allowed only if the start is the beginning of an aayah and this حسن can only be after a وقف never after وقف never after وقف

Many scholars call الابتداء وقف تام after a البتداء تام", (complete start) and الابتداء after a الابتداء البتداء وقف "أبتداء كافي", كافي (sufficient start), and البتداء حسن after a "ابتداء حسن", وقف حسن وgood start). We repeat the warning one more time, الابتداء الحسن is only allowed at the beginning of an aayah which follows الوقف الحسن that was at the end of the preceeding ayaah.

#### The Start that is not allowed الابتداء غير الجائز

<u>Its Definition</u>: It is the start that cancels out the intended meaning, or corrupts it, or changes it.

can in this case run from الابتداء البيداء فبسيح (repulsive start) is beginning with that which is attached to what preceded it grammatically and in meaning. An ابتداء أقسبح would be when starting with a word that leads to a meaning other than that Allah, The Exalted, wants, or a meaning that is in disagreement with our creed. Purposely starting in one of these places is sinful. Examples of this are as follows:

And they say: Allâh has begotten a son

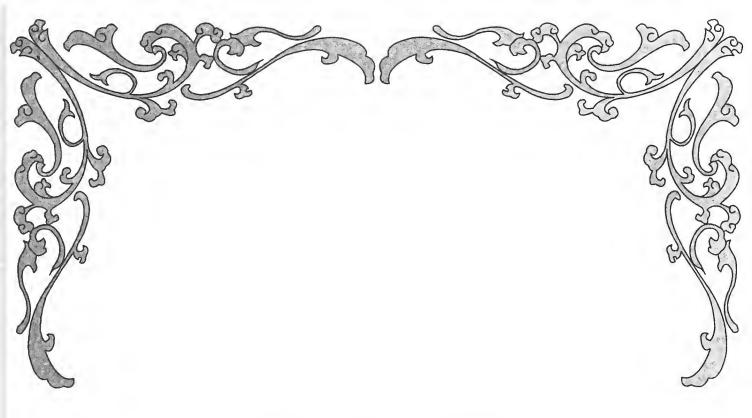
[ آل عمران: ۱۸۱ ]

Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!"

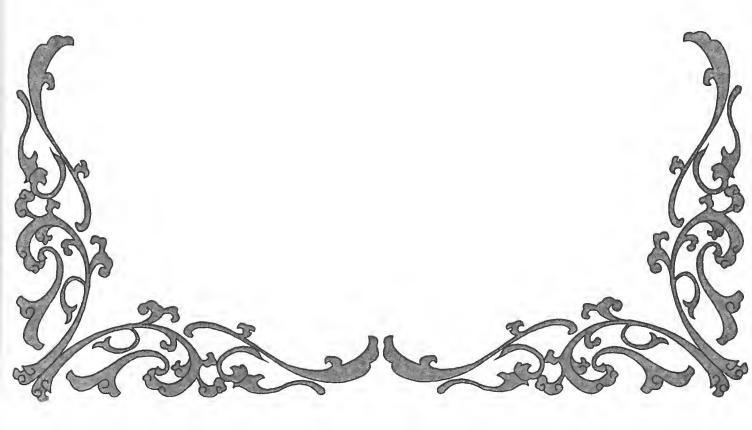
And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones."

A stop may be حسن and starting on what follows قبسيح or repulsive, if it ruins the intended meaning. An example of this is found in aayah 1 of سورة الْمُمتحنة:

A reader stopping on the word وَقَفَ حَسَن, would be stopping on a وَقَفَ حَسَن; but starting with what follows ابتسدا قبيع is a وَإِيَّاكُم أَن تُوَّ مِنُوا (repulsive start). The meaning would then be that of a warning, stating be careful <u>not</u> to believe in Allah. Obviously this is a very bad start indeed.



# The Cut Off



#### The Cut Off الْقَطع

الإبانة والإزالة lts linguistic definition: The separation, to put an end to something. تعريفه لغة: الإبانة والإزالة العريفه القراء والانتهاء منها العراء والانتهاء منها القراء والانتهاء منها القراء والانتهاء منها القراء القراء القراء القراء القراء القراء العريفة العريفة القراء القراء القراء العريفة العريفة العريفة العريفة العريفة العريفة الإبانة والإزالة العريفة العريفة العريفة العريفة العريفة العريفة العريفة العريفة العريفة الإبانة والإزالة العريفة العري

with the cut off, the reader changes to a different state outside the state of recitation. The can only be at the end of an aayah, in difference to the بالمنطق which can be at the end of an aayah, or in the middle of an aayah. If the reader returns to reciting the Qur'an after cutting off, then he/she should start with بالأستيعاذة, and if starting a surah, the basmalah also. If the reader is starting in the middle of a surah, he/she has the choice of adding the basmalah after the استُعاذة or not. Care should be given when cutting off the recitation so that the cut off is on an aayah giving full correct meaning. The reader should not tie himself/herself down to stopping on the end of a رُب or at a رُب or at a رُب (half juz' mark), or at the end of a juz', nor that he/she start his recitation at the beginning of one of these sections. Many times the end of these sections is very much attached to what follows it, and it is inappropriate to cut off the recitation at these points. A few examples follow of the ends of المؤسلة (plural of juz') that are very connected to the first aayah of the subsequent new juz'. This is not a complete listing and there are many times that the end of a juz' is tied in meaning and in grammar to the beginning of the next juz'.

﴿ ذَالِكَ لِيَعْلَمَ أَنِي لَمْ أَخُنَهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَابِنِينَ ﴿ وَاللّ ﴿ وَمَا أُبَرِّئُ نَفْسِى ۚ إِنَّ ٱلنَّفْسَ لأَمَّارَةُ بِٱلسُّوءِ إِلَّا مَا رَحِمَ رَبِّى ۚ إِنَّ رَبِي عَفُورٌ رَبِي ۗ فَعُورٌ رَبِي ۗ إِنَّ النَّعْوِ عَلَى اللَّهُ عَلَى اللَّهُ وَاللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللّ

[Then said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence. And, verily! Allâh guides not the plot of the betrayers." \* "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

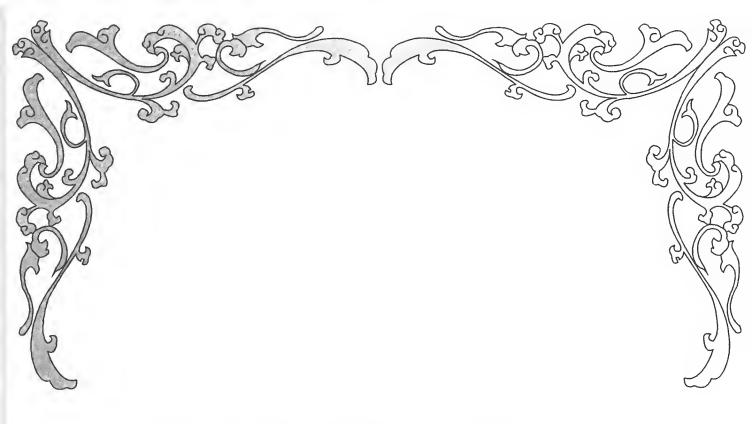
﴿ وَلَا عَلَى ٱلَّذِينَ إِذَا مَا أَتُولَكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا عَلَى ٱلَّذِينَ إِذَا مَا اللَّهُ عَلَى اللَّهُ عَرَنَا أَلَّا يَجَدُواْ مَا يُنفِقُونَ ﴿ عَلَيْهِ تَوَلَّواْ وَاللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَالَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).\* The ground (of complaint) is only against those who are rich, and yet ask exemption.

﴿ أَيِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلَ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿ أَيِنَكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلَ أَنتُمْ قَوْمٌ تَجَهَلُونَ فَي فَمَا كَانَ جَوَابَ قَوْمِهِ ۚ إِلَّا أَن قَالُوۤا أَخْرِجُوۤا ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۚ إِنَّهُمْ أُناسٌ يَتَطَهَّرُونَ ﴾ [النمل: ٥٠-٥٠]

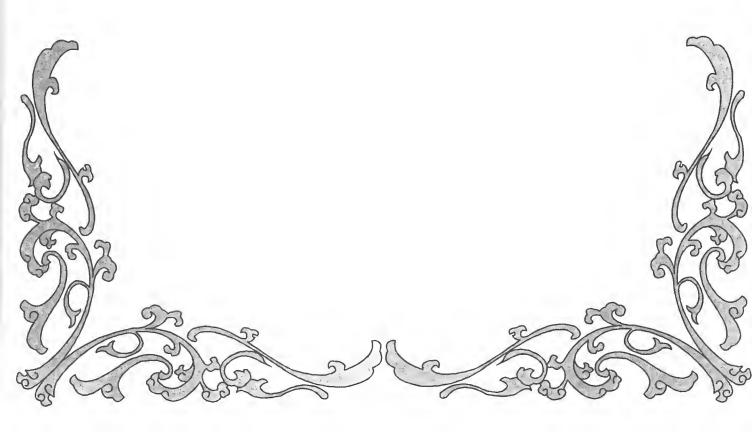
"Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly." \* There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"

It is therefore not appropriate to cut off the reading at these points, or to begin the subsequent reading with what follows. The division of the Qur'an into ajzaa' and other sections is not part of the revelation, rather it was done by independent judgment.



## The Breathless Pause

السكرت



#### The Breathless pause السكت

lts language definition: Forbiddance تعريفه في اللغة : الْمَنع

Its applied definition: Cutting off the sound on a Qur'anic letter for a time without taking a breath, usually with the intent of returning to the recitation.

#### سكت has a حفص عن عاصم من طريق الشاطبية Places that

It has been related that حُفْص عَن عَاصِم مِــن الـــشَّاطِبيَّة would stop gently without breathing while in the state of continuing his recitation in <u>four places</u> of the revelation.

when سَكْت lts rule: It is required to read these four places with a سَكْت when continuing reading in the recitation of Hafs 'an 'Aasim by the way of Ash-Shatibiyyah.

1. Imam عَفْ read with a سَكْت on the أَلف substituted in place of the tanween in the word الكَهْ ف , at the beginning of surah الكَهْ ف , when joining the first aayah with the next one, then would read ﴿ عَوْجًا ﴾. This doesn't mean that it is not allowed to stop on the word ﴿ عَوْجًا ﴾ since it is the end of an aayah:

2. There is also a سکت after the word ﴿ مَّرْقَدِنَا ﴾, in surah سیکت aayah 52, then the reading continues with the next phrase: ﴿ هَا الرَّحَمَانُ ﴾. It is allowed to stop on the word ﴿ مَّرْقَدِنَا ﴾, then there obviously would be no

in سکت also reads the word مَن ﴾, with a حَفْص مِن طَرِيق الشَّاطِبِيَّة , with a مَن أَق also reads the word وأقيامة aayah 28 of surah القِيَامة, then he continues with the word أون السَّاكِنَة , since the سَكْت prevents أَون السَّاكِنَة

3. وأظهار with وأطبية also has a سكت on the وأطبية الشّاطبِيّة الشّاطبِيّة الشّاطبِيّة because the منفس مِن طَرِيق الشّاطبِيّة المعلقة والمحتاجة والمحتاء والمحتاجة والمحتاج

NOTE: These four سکتات are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafs.

There are also سكتات جائزة (allowed breathless pauses) in two different places in the Qur'an. This means there is more than one allowed way of reading in these places.

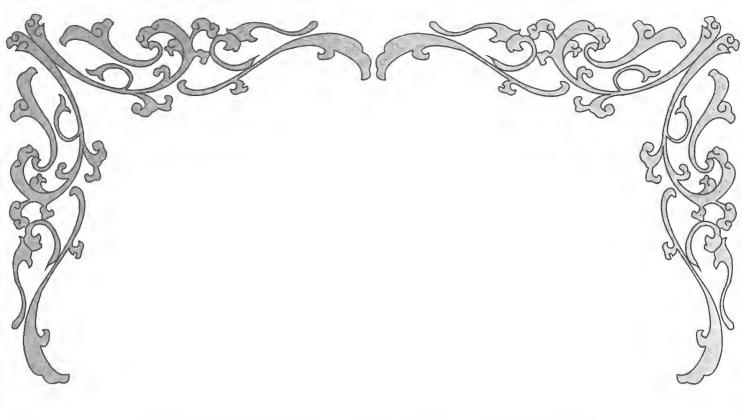
The first allowed سكت is between the end of surah الأنفال, and the beginning of surah
 التّوبة

then the recitation continues ﴿ عَلِيم ﴾ of the word سکت is on the letter سکت

2. The second allowed سکت is on the word ﴿ مَالِيَه ﴾, in aayah 28 of suraḥ الحاقّـة when reading in continuation with the next aayah.

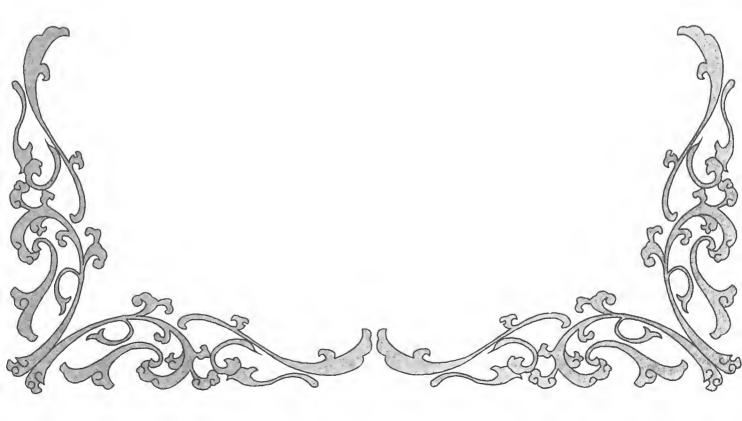
We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: عدم السكت مع إدغام الهاء في الهاء. Both of theses two ways of joining these two aayaat are allowable.

NOTE: There is a small سين above the words indicating the place of سكت in the Glorious Qur'an.



# Stopping on the Ends of Words

الوقف على أواخر الكلو



# Stopping on the Ends of Words لوقعت على أواخر الكلو

# Stopping on the Ends of Words الوقف على أواخر الكلم

The ends of words are classified as صحیح (strong) or معثل (weak). When the end of a word is be classified as صحیح (strong), this means the last letter is not an واو or a واو or الف العناق العالمية والمحل والوقف (sukoon when continuing or stopping), such as in stopping on the last word in this aayah: متحرك وعرض عليه السكون في الوقف , or can be متحرك وعرض عليه السكون في الوقف (voweled and the sukoon is incidental or temporary when stopping, as in) واو or a يَوْم تُبَلَى ٱلسَّرَآبِرُ الله (weak), it means the last letter is an واو or واو or a واو or a دا فتَدَلَى السَّرة والمناق الله و

# الوَقْفُ عَلَى الْكَلِمَةِ الصَّحيحة الآخر The Stop on a Word With a Strong Ending.

الصَّحيحة الآخــر (strong ending) can either have a sukoon in both states of وَقْف وَوَصْل, or can have a incidental or conditional sukoon when stopping and voweled when continuing. If the end of the word has a sukoon, the stop can only be with a sukoon, as in وَرَبَّكُ فَكَبِرُ ﴾. If the end of the word was voweled and a sukoon was put on the letter for stopping, (مُتَحَرِّكُ وَعَرَض عليه السُّكُون للْوَقْــف), then there are five possible ways of stopping on it.

- (the pure, unmixed sukoon) السكون الْمَحْض
- 2. الرَّوْم (giving only 1/3 of a vowel count)-to be discussed shortly
- 3. الإشمام (a dhammah of the two lips, with no sound)-to be discussed shortly
- (deletion) الْحَذْف 4.
- (substitution) الإبْدَال

# Stopping on the Ends of Words لوقف على أواخر الكلو

# and What is Allowed With it الرَّوْم Stopping with الْوَقْف بالرِّوم وما يَجُوز فيه

The linguistic definition of الروم الحجة: الطلب The linguistic definition of الروم الحجة: الطلب

<u>Its applied definition</u>: It is weakening of the sound when stopping on a dhammah or a kasrah so that most of its sound disappears.

The scholars have determined that the weakening of the sound with a vowel in السرَّوْم, is such that it diminishes until it reaches only <u>one third</u> of a full vowel count. More is removed from the vowel than remains when reciting with the روم. The sound is weakened due to the shortening of its time and the lowering of the volume of the recitation. The listener close by can hear it, even if blind.

مضموم and مَحْرُور of conjugated words; and on the مضموم of conjugated words; and on the مُحْدُف of non-conjugated words. It does not matter if the letter stopped on is مُخدف (without a shaddah), or مُهمسوز ,مُشدد (a hamzah) or not, مُنسوّن (has a tanween) or not. If there is a tanween it <u>must not be:</u>

- 1. مَنصوب (must not have a fathah- مُنصوب).
- اســـم مقـــصور (a word with a tanween ending with alif maqsoora, as in هـــدًى
   The tanween in both of these cases is changed into an alif when stopping.

السروم tannot be in a word ending with a السروم tannot be in a word ending with a fathah (فَتْحَدة), regardless whether it is a conjugated word ending with a fathah (فَتْحَدة) or a fixed fathah (فَتْحَدة).

# Stopping on the Ends of Words لوقعت على أواخر الكلو

The reason for this is due to the lightness of the fathah (فَتْحَةُ) as well as its covertness. If some of it were emitted with a روم, all of it would be emitted. The فَتْحَــة does not accept division; and this is in contrast to the ضحمة and صحمة. Imam Ash-Shatibee in his prose: حررةُ الأَماني وَوَجْهُ التُّهَانِي وَوَجْهُ التُّهَانِي

And your "rawm" is listening to the vowel when stopping

With a hidden sound every close one {can hear}

# الرَّوم Considerations when stopping with

The rules for the letters and lengthenings are the same as when continuing reading.

## The soft lengthening مَدّ اللِّين 1.

مد اللين that is preceded with a رَوْم that is preceded with a حرف لِين, the مد اللين, the مد اللين is dropped. The حرف اللين is recited with a "مدًا ما", just as when continuing the recitation.

تَفْخِيم و ترْقِيق there is observance of رَوْم, there is observance of راء at the end of a word with a مراء, there is observance of تُفْخِيم و ترْقِيق on the جاء, there would be observed when continuing the recitation. If there is a مسمة on the خسمة at a different continuing the recitation.

**Examples:** 

when stopping وَا وَالْفَجْرِ ﴾ These words have عُقبَى ٱلدَّارِ ﴾ ﴿ وَٱلْفَجْرِ ﴾ when stopping والْفَجْرِ ﴾ with كسرة because they have a روم when continuing.

These words have صمة of the راء when stopping with رُوم, due to the ضمة pronounced when continuing.

# Stopping on the Ends of Words لوقف على أواخر الكلو

#### 3. القلقلة The Qalqalah

If the last letter of the word that is to be stopped on with وَوْمُ is a قلقلة letter, the قلقلة would not be apparent.

# 1. الْمَد العارض للسُّكون The conditional sukoon lengthening

When stopping with a رَوم only two counts can be used, exactly like when continuing (الْمَدُ الْطَبِيعي).

# Stopping on the Ends of Words اواخر الكلم

# الوقف بالإشْمَام وَمَا يَجُوز فِيْه Stopping with the إشْمَام وَمَا يَجُوز فِيْه and What is Allowed

تَعْرِيف الإِشْمام: هُوَ عِبَارَة عَن ضَم الشَّفَتَينِ كَهَيْئَتِهما عِندَ النَّطْقِ بالضَّمَّةِ مِن غَيْرِ صَوْتِ بُعَيْدَ تَسْكِينِ الْحَرْفِ الْمَضْمُوم، إِشَارَة إلى أَنَّ أَصْلَه الضَّمُّ.

The definition of the إشماع: It is an expression of circling the two lips as they are shaped when pronouncing a dhammah, with no sound, a little bit after putting a sukoon on the letter that has a dhammah, indicating that its original vowel is a dhamm.

ال انهام be after making a sukoon on the last letter, without relaxation. If relaxation occurs then there is سكون مَحْض only and no الإشمام الإشمام الإشمام الإشمام الإشمام الإشمام الإشمام المناع is seen visually and not heard audibly, which is why only one endowed with eyesight can perceive it. This is the opposite of السرّوم which is heard, but has nothing to do with vision. The السرّوم is allowed after a مرفوع of a conjugated word, and a مرفوع of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a مَنْ الشّاطِبية of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, described the مُمَّنْ الشّاطِبية, as:

يُسَكَّنُ لا صَوْتٌ هُنَاكَ فَيَصْحَلاً

وَالْإِشْمَامُ إِطْبَاقُ الشَّفَاهِ بُعَيْدَ مَا

And the ishmam is closing the lip shortly after

Making sukoon without a sound here even weak

## Stopping on the Ends of Words لوقعت على أو اخر الكلو

الْمُقَدِمة :as follows in his prose إِشْمام and رَوم as follows in his prose

And beware (حاذر) of stopping with a vowel Except if you made a روم then part of a vowel

وَحَاذِرِ الْوَقْفَ بِكُلِّ الْحَرَكَةُ

er a nasb<sup>1</sup> and فتحة or a nasb<sup>1</sup>

By indicating a ضمة with raf'a منم and

# الوقف بالسّكون الْمَحْض وما يجوز فيه Stopping with a pure sukoon, and what is allowed with it

The sukoon is tantamount to removing the vowel on the letter that is being stopped on. محْض can be defined as: الخالي الْمُحَرَّد أَوْ الْحَالِص مِنْ الْرَّوم والإشمام, meaning: clearly void or free from الرَّوم and الرَّوم and الرَّوم الإشمام.

can be on all الْمُعرَب of مَرْفُوع ومنْصُوب ومَجْرُور (conjugated words), and on السُّكُون الْمَحْض the مضموم ومَكْسُور والمَفتُوح (non-conjugated words). It can be on a word that ends with a شَدّة or without, and ends with a tanween, or not, but cannot be on a word that ends

with تنوین منصوب (a tanween that has a fath), as in ﴿ حُوبًا كَبِيرًا ﴾.

As previously stated الـــسّكون الْمَحْــض is not allowed when the word stops with an alif, a wow, or a ya'. These are not ساكن صحيح.

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<sup>&</sup>lt;sup>1</sup> Note: The word nasb generally but not always refers to a conjugated word ending with a fathah. The word rafa, also generally, but not always refers to conjugated a word ending with a dhammah.

That which can be ما يوقف عليه بالسُّكُون المَحْض فقط وَلا يَجُوز فيه روم ولا إشْمام stopped only on with a pure sukoon, and رَوم and رَوم and إشام are not permitted

1. ما كان آخِرهُ ساكنًا في الوصــل والوقــف That which has a sukoon on the end of the word when continuing and when stopping, as in:

2. عارض الـــشكل Conditional vowelization. That which is voweled when continuing with a presented vowel to eliminate the meeting of two non-voweled letters, as in:

Included in عارض الشكل (conditional or incidental vowels) are the words ﴿ عَارِضَ الشكل and ﴿ عَوْمِينٍ ﴾, because the kasrah on the ذال is presented. The مِعْمِينٍ are forbidden from the presented vowel in general because its origin was a sukoon.

3. المَّتُوتُ أَوْ كَانَ مَفْتُوحًا That which has a fathah (فَتُحَدَّة) on it a congugated or permanent (not incidental) fathah (فَتُحَدَّة), but not with a tanween. Examples:

# Stopping on the Ends of Words لوقعت على أو اخر الكلم

4. التأنيث وهي قسمان The female هاء which has two divisions:

للكون الْمَحْض A division that was written with an open السكون الْمَحْض (can be stopped on three possible ways: السكون الْمَحْض, can be stopped on three possible ways: السكون الْمَحْض, it can be when continuing. If it has a has

(هاء The pronoun or possesive pronoun) هاء الضمير. 5

The pronoun هاء which is found only at the end of words can be stopped with an absolute sukoon, and all are agreement with this. There is a difference of opinion as to whether it can be stopped with الرَّوم and الرَّوم and الرَّوم. There are three schools of thought concerning this:

a. المُذْهَب الأول The first school of thought: المُمْذُهَب الأول The first school of thought: المُمُذْهَب الأول as a gauge or there being ماء التأنيث on the المتأنيث as a gauge because of the similarity between it and the المُنْهَب النَّاني when stopping.

b. الْمَدْهَب النَّاني The second school of thought: الْمَدْهَب النَّاني Allowance of وَوْم وَالْإِشْمَام بَعًا لِحَرَكَةِ الْهَاء عِنسَدَ depending on the vowel of the الْمَدْهَب النَّالَث The third school of thought: It is divided into sections, and according

# Stopping on the Ends of Words لوقف على أواخر الكلو

to Imam ابن الجَـــزري, it is the most correct school of thought. This school of thought is called مذهب التفصيل. There is forbiddance of روم and واشمام أنه in four states, and allowance of them in all other states, which in Arabic is: منع الرّوم والإشمام فيها في أَرْبَع صُور وَجَوازها فيما عداها

#### These four states that forbid الروم والإشمام in this school of thought are:

- (حاء saakinah occurs before a ياء saakinah occurs before a ياء سَاكِنَة سَوَاء كَانت مَدِّيَة أو لِينيَّة (When a ياء مدّية أَنْ أَرْضِعِيهِ \$\)
   (ح) باء لِينيّة or ياء لِينيّة such as in: ﴿ وَلا بُويْهِ ﴾ أَنْ أَرْضِعِيهِ ﴾
- saakinah occurs واو When a أن يَقع قَبلها واو ساكنة ويستوي في ذلك الواو المدية أو اللينية (2 before the واو saakinah is a واو مدية saakinah is a واو مدية as in: ﴿ فَلَمَّا رَأُوهُ ﴾ ﴿ حَرِّقُوهُ ﴾ as in: واو لينية عَالَمًا وَأَوْهُ ﴾
- 3) أن يقع قبلها كسرة When a kasrah precedes it: ﴿ حَقَّ قَدِّرِهِ مَ ﴾.
- 4) أَن كُنتُ قُلْتُهُو ﴿ When a dhammah precedes it أَن يَقَعَ قَبْلها ضَمّة ﴿

There then remains in this school of thought after the four previous forbidding states, three states that permit in them stopping on the رَوم and وَوم and وَاشْمَاء السَّمَاء السَّماء السَّمَاء ا

- 1) أن يَكون قبل الْهَاء أَلِف مَدَّيَة When a lengthened alif occurs before the الله عَدَّيَة. ﴿ وَبَشَّرْنَكُ ﴾
- (عَنْحَة ) precedes it: ﴿ فَقَدَّ عَلِمْتَهُ وَ ﴾ ) when a fathah (فَنْحَة ) precedes it: ﴿ فَقَدَّ عَلِمْتَهُ وَاللَّهَا فَنْحَة
- 3) كَنْ صَحِيح When a true sukoon precedes it: ﴿ فَلَّيَصُمْهُ ﴾ When a true sukoon precedes it: ﴿ فَلَّيَصُمْهُ ﴾

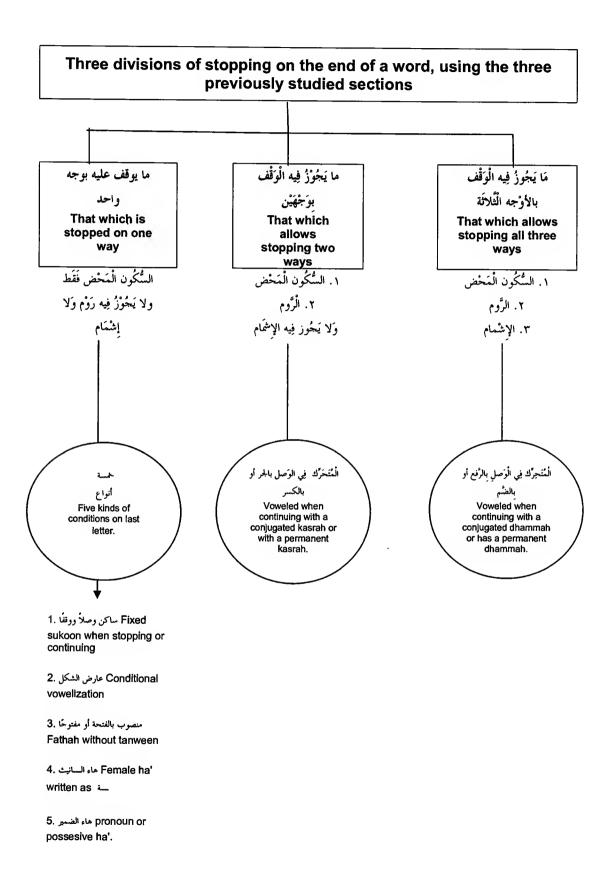
# Stopping on the Ends of Words لوقف على أواخر الكلو

It is to be noted that the هاء الضمير is never conjugated, and is fixed with either a ضمة or a ضمة The إشمام and رَوم and مروم and إشمام in the three previously discussed allowable states, according to its vowel when continuing. If it has a ضمّة, then it can be stopped on with a complete sukoon, or with منمّة it is allowed to stop on it with مروم or with a complete sukoon only.

# Stopping on the Ends of Words لوقفت على أواخر الكلو



2.



# Stopping on the Ends of Words لوقعت على أواخر الكلو

# Stopping with Deletion الوقف بالْحَذْف

Stopping with deletion can be in three places.

- 1. النَّنُوين مِنَ الْمَرْفُوعِ والمَجُرور The dhammah and kasrah tanween. The النَّنُوين مِنَ الْمَرْفُوعِ والمَجُرور tanween is deleted. This is exemplified in the words of Allah the Exalted:
- 2. مساء السضَّمِير of صلة The lengthening of the vowel of هماء الضَّمِير. The lengthening of the vowel of مبلة هَاء الْضَّمِير is deleted when stopping whether the lengthening was a واو or a يساء An example is when stopping on the end of anyah 7 below:

3. اليّاءات الزوائد عند مَن أَثْبتها في الوصل فقسط The extra ya' for those who establish them when continuing. This occurs only once the way we read (حفص عَنْ عَاصم), and that is in the word النمل in surah النمل الله خَيْرُ الله خَيْرُ الله عَنْ الله عَنْ عَاصم). In the above aayah, the word النمل الله عَنْ الله خَيْرُ الله عَنْ الله

# Stopping on the Ends of Words لوقف على أواخر الكلو

# Stopping with Substitution الوقف بالإبدال

There are two cases of stopping with إبدال. **The first case** consists of the following three types of tanween.

1. التنوين في الاسم المنصوب The tanween with a fathah (فتحمة), regardless if the alif is written with it or not, as in:

2. الْتُنْوِين فِي الاسْمِ الْمَقصُور مُطْلقًا The tanween in all alif maqsoora, no matter what their conjugation, since they are all written with a fathah (فتحة). Examples can be found in the following aayaat:

الفظ "إذاً" الْمنَوّن stopping on the word of "إذاً" الْمنَوّن when it has a tanween, as in:

The tanween is changed into an alif in all three of these types expalined above. Similar to these is the نون التوكيد الخفيفة (light emphasized noon) in two places in the Qur'an, aayah 32 in surah Yusuf: ﴿ وَلَيَكُونَا مِّنَ ٱلصَّاغِرِينَ ﴾ and aayah 15 in surah Al-'Alaq ﴿ وَلَيَكُونَا مِّنَ النَّاصِيَةِ هِـ ﴾.

# Stopping on the Ends of Words لوقعت على أواخر الكلو

#### The second case

This case consists of هـاء التأنيــث that is at the end of a singular noun. ثبدل هذه التاءُ هَاءً عِندَ الوقف is changed into a مـاء when stopping. Examples are in the following:

If the noun ending with the هاء التأنيث has a tanween, as in ﴿ نَارُحَا مِيَةٌ ﴾, the tanween is deleted when stopping and the تاء is changed into a هاء and the word is stopped with a سکون مَحض.

#### Application of stopping on the ends of words

We now can apply the different ways of stopping on one word in recitation.

- If we stop on the word السَّمَاء, it can be stopped on in the following ways:
- 1. مد عارض للسكون with مد عارض للسكون and/or مد عارض للسكون, with the lengthening of 4, 5, or 6 counts (taking in to account the lesson on مدّ بسبين).
- 2. مسدّ will be only four or five counts since روم is as when continuing.
- 3. مسدّ عسارض للسسكون and/or مسدّ عسارض الأسسكو، 4, 5, or 6 counts (refer to the two reasons for one medd lesson in part one).
  - الله stop on the word ﴿ فَأَطَاعُوهُ ﴾ the following are the possible ways of stopping:

# 1. مَذْهَب المنع The forbidding school of thought

الوقف بالسكون المحض فقط مع ثلاثة أوجه للعارض للسكون Stopping with only a pure sukoon and the three ways of عارض سكون (2,4,6).

# Stopping on the Ends of Words لوقف على أواخر الكلو

# 2. كَذْهب الجواز The allowed school of thought

Stopping with seven ways الوقصف بصبيعة أو جصوب Stopping with seven ways السكون المحض مع ثلاثة أو جه للعارض السكون (٢-١-١-١) عارض سكون (2,4,6).

with the three different possible الإشمام مع ثلاثة أوجه للعارض السسكون with the three different possible vowel count lengthenings of مدّ عارض سكون.

الرّوم Two counts only stopping with الرَّوم مع القصر.

## 3. مذهب التَّفصيل The divisional school of thought

# Stopping on the Ends of Words لوقعت على أواخر الكلو

#### The stealing الاختلاس

<u>The definition of the stealing</u>: It is a slight quickening when pronouncing the "mukhtalas" [letter being pronounced with partial stealing of the vowel] with a lowering of the voice in comparison to the surrounding letters.

It is also called الإخفاء (hiding) by scholars. The scholars have determined that what remains of the vowel is two-thirds, and one-third has been removed. The stealing, (الاختلاس), is not considered part of the stopping on the ends of words, but is placed here so that a comparison between it and الروم can be done in a timely manner. Both الاخستلاس share the characteristic of dividing the vowel, meaning removal of part of it, and leaving the other part of it. The following table summarizes the differences between the oand the use of the characteristic of dividing the vowel.

الاختلاس	الروم
يُؤْتِى فيه بِثْلُثَى الْحَرَكَة الثَّابت فيه أَكْثر مِن الذَّاهب مِن الحَرَكَة	يُؤْتِىٰ فِيه بِثلث الحركة الذاهب مِن الْحَرَكَة أَكْثَر مِن الْنَّابِت فيها
Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.	One third of the vowel is used. The amount of vowel that went is more than that which remains.
لا يَخْتَص بِالوقف، وَمِثالُه في الوصل:	لا يَكُون إلاَّ فِي الوَقف
الاختلاس عِند أَدَاء كلِمَة " تَأْكُنْنَا" بِسُورة	
يُو سف.	
It is not used only in stopping.  The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyyah is in the word تَأْمُثُنَّا in surah Yusuf.	It can only be when stopping.
يَكُونَ فِي الْحَرَكَاتِ الثَّلاثِ بناءً أو إعرَابًا	لا يَكُون في الْمَنصُوب والْمَفْتُوح
It can be in all of the three vowels, conjugated and not.	It cannot be in the conjugated or fixed fathah (الفتحة).

# الْوَقْف على أَوَاخر الْكَلم Stopping on the Ends of Words

# الْوَقْف عَلى الْكَلِمة الْمُعْتلة الآخر Stopping on words with a weak ending

There are general standards for words ending with any one of the three medd letters (the alif, the وَا مُدَّية and the رِياء مُدَّية that are uniform:

- 1. إثبامًا في الْحَالِين (وصلاً ووَقفًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- 2. حَذْفها وَصُلاً وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.
- 3. حَذْفها وَصُلاً وإِثْبَاتُها وُفْفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.
- 4. ياء or واو wherein a lengthened مَد الصلة this occurs with أَثْبَاتُها وَصُلاً وَحَذْفُهَا وَقُفًا is pronounced when continuing, but dropped when stopping. There is no case of this with the alif.

We will discuss words ending in medd letters that have special indications in the recitation of Hafs 'an 'Aasim. Other than these words that have special indication, Hafs stops on words according to the writing in the Qur'an.

The special indications for some words ending in a written lengthened alif by the way of Hafs 'an 'Aasim

#### A. <u>Case one</u>

الألف الْمَرْسُومة التي تَحْذَف وصلاً ووقفًا The written alif that is dropped when continuing and stopping

This occurs in certain words and the indication of this is what is called

which is the symbol: written over the alif. The words that end in a written الصَّفر الْمُستدير

but not pronounced alif in which this occurs are:

in the following four aayaat:

The word أ قَوَاريرًا the first word in the aayah:

#### B. Case two

The alif that is dropped when continuing, but pronounced (established) when stopping.

These are more notably called the "seven alifaat" or الأَلِفَات السَّبْع. The indication for these alifaat is what looks very much like the number zero over the alif, 0, which is called الصُّفر الْمُسْتَطِيل الْقَائِم. These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

[ الإنسان: ١٥] ﴿ قُوَارِيرَا ﴾ This is the last word of aayah 16 of surah Al-Insaan and the first occurrence of the word. The first word of aayah 17 has a different rule for the alif, see case one on previous page.

﴿ أُنَّ ﴾ Whenever it occurs in the Qur'an

[ الإنسان: ٤] (One of two allowable ways of stopping on this word).

A special note: There are three places in the Qur'an where the alif of and and and another the sign of and another three alif of ano

This is as a reminder, for as stated above, Hafs stops on words ending with a medd letter according to the writing in the copy of the Qur'an. Stopping on these words in the three preceding aayaat would only be done in a compelled stop, الوقف الاضطراري, or when requested by a teacher الْوَقف الاخْتِبارِي as a test.

#### Words ending in a واو

A review of the rules for stopping on a word with a weak ending, meaning one of the three medd letters:

- 1. (وصلاً ووَقفًا) Establishing (pronouncing) the letter in both cases (continuing and stopping). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- 2. كَذْفها وَصْلاً وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Words ending with a <code>electrong</code> follow these above rules. For an example, words ending with a medd letter <code>electrong</code> and followed by a sukoon in the first pronounced letter of the next word have a dropped <code>electrong</code> when continuing, and established <code>electrong</code> when stopping on the word,

accordance with rule number two, so we would not pronounce the end of the two verbs when continuing, but would pronounce them when stopping on the verbs.

# Stopping on the Ends of Words الوقعة على أواخر الكلو

There is one noun with the final واو dropped in writing and in pronunciation, it is the word فرصل in the aayah: [التحريم: ٤] Again, as said previously, since there is no واو written, we follow rule number two, meaning this واو is dropped in writing and not pronounced whether stopping or continuing.

- 3. اَ حَذْفَهَا وَصْلاً وَإِثْبَاتُهَا وَقْفًا f a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.
- 4. أَيَّاتُهَا وَصُلاً وَحَذَفُهَا وَقْفًا . wherein a lengthened مَد الصلة This occurs with مَد الصلة wherein a lengthened وَحَذَفُهَا وَقْفًا . a wherein a lengthened وَحَذَفُهَا وَقْفًا . واو wherein a lengthened والمحتال المحتال المح

#### یاء Words ending in a

The rules for words ending in a medd letter are, once again:

- 1. إثباهًا في الْحَالين (وصلاً ووَقَفًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- 2. حَذْفَهَا وَصُلاً وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Hafs 'an 'Aasim follows the writing in the mus-haf, so if a ياء is written at the end of a word, and we are stopping on that word, we stop with a ياء ; if a word ends without a ياء written, then Hafs 'an 'Aasim stops without the letter . One may wonder why this is even mentioned since if a letter is not written we do not pronounce it; but there are some not written at the end of words, and some of the ways of recitation establish the when stopping on the word, and others establish the unwritten ياء when both continuing and stopping. These are called الْيَاءات الزَّوائِد Examples of these are in the following words:

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra and whiten. There are also times where these same words occur with the and when this happens, Hafs 'an 'Aasim, as well as all the different qira'aat establish the ya' when stopping as well as continuing as long as a saakin letter doesn't follow it when continuing. An example of this is the word:

written at the end of this ياء a ياء written at the end of this

# Stopping on the Ends of Words الوقود على أواخر الكلم

word, so we pronounce it when stopping and continuing since it is not followed by a saakin.

There is one place in the Glorious Qur'an where Hafs' 'an 'Aasim stops on a word without a regular written ياء two possible ways, one with establishing the ياء, the other without the

ياء. This is in aayah 36 in surah An-Naml, on the word ﴿ ءَاتَـٰـٰن ﴾ in the phrase:

Hafs 'an 'Aasim reads ﴿ فَمَآ ءَاتَلْنِ ءَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَلَكُم ﴾ [ النمل: ٣٦]

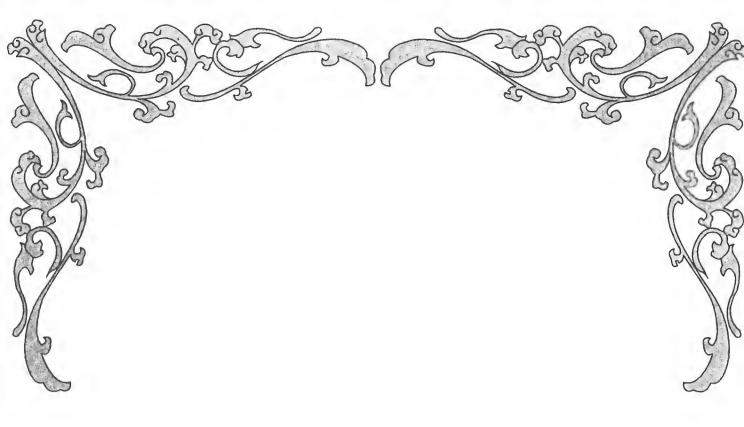
this word with the ياء with a fathah on it when continuing. To summarize: Hafs 'an 'Aasim stops on the word ﴿ عَاتَـٰنِ عَ ﴾ in surah An-Naml two possible ways, either with a ياء saakinah or without the ياء and therefore stopping with a يُون saakinah. When continuing, Hafs reads this word with an established ياء and an accompanying fathah (نَتْحَةَ).

We will not be explaining الْيَاءات الزَّوائِد more as this is in the realm of the study of the qira'aat. The most important thing to remember is that Hafs follows the writing of the Qur'an for words ending with a ياء, with the exception of aayah 36 of An-Naml.

3. اَ حَذْفها وَصُلاً وَإِثْبَاتُها وَقْفًا f a saakin letter follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when

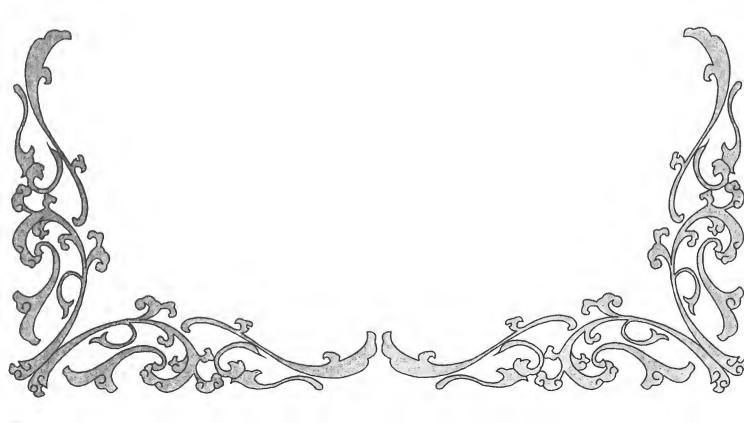
4. ياء or واو wherein a lengthened مَدّ الصلة wherein a lengthened إثْبَاتُها وَصُلاً وَحَذْفُهَا وَقْفًا فَا pronounced when continuing, but dropped when stopping. An example of this would be:

This ends the subject of stopping on the ends of words.



# The Joined and Separated

المقطوع والموصول



# The Joined and Separated المقطوع والموصول

تعريف المقطوع: هو الْمَفْصُولُ عَمَّا بَعْده رسمًا

Definition of الْمَقْطوع: That which is separated in writing from that which follows it.

Definition of الْمَوصُول: Every word that is joined with another in writing.

It is necessary to learn and apply in recitation the words that are separated in writing and those that are joined in writing when reciting, so that the reader knows how to stop on the separated word in the correct place, and on the joined word in the correct manner.

There are 26 words oulined by Imam Ibn Al-Jazaree that are written joined, separated, or there is a difference in the different copies of the Qur'an. Imam Ibn al-Jazaree, may Allah have mercy upon him, put these in his prose, المقدمة: فيما يجب على قسارئ القسرآن أن يعلمه, making it easy for the Qur'an reader to learn them.

The first two words are:

أَنْ لا

The first of these is "أَنْ" with a fathah (فَشُحَة) on the hamzah followed by a نون ساكنة without a shaddah, and the negative ""\". These two words are written three different ways in the Glorious Qur'an,

- (Separated from each other in writing) مقطوع.1
- (Joined together in writing) موصول .2
- 3. مختلف فيه (It is written either way in different copies of the Qur'an)

## Written Separately with agreement in various copies of the Qur'an مقطوع بلا خلاف

There are ten places that "اًّذ V" are written separated from each other. These are what are referred to in الجزرية in the following lines:

The ten places mentione above in the poem are:

All other places where أَنْ and ¼ meet in the Qur'an are written as one word, ألاً, with the exception of aayah 87 of surah الأنبياء, in which there is a difference of opinion as to whether it is written مقطوعة or مقطوعة.

These two words, "إِذْ", a hamzah with a kasrah and a نون سياكنة without a shaddah and the word "ميا" are written in the Glorious Qur'an موصولـــــة (joined), except for one place, aayah 40 of surah الرّعد Imam al-Jazaree said:

The lines of poetry are still referring to the separated words, meaning that there is just this one place where the two words are written مقطوع.

# Words Written Separately and Joined Together الْمَوْمُوعِ وِالْمُوحِولِ

These two words, أَوْ, a hamzah with a fathah (فَتْحَة) followed by a نـــون ســــاكنة without a shaddah and the word "ما" are written in the Qur'an مَوْصُولَة (joined), always. Imam Ibn Al-Jazaree said:

"إِنْ "This means if you put a fathah on the hamzah "إِنْ" in the same word combination, it will then be: "أَنْ ما" , and will always be موصـــول (joined in writing), hence the word "صل". One example of this is aayah 59 of surah

These two words are written موصلولة in the Glorious Qur'an, with the exception of one aayah, 166 of surah الأعراف:

Imam Al-Jazaree said, regarding these two words.

These two words are usually written موصــولة, but there are two places where they are written مقطوعة, and one place where some copies of the Qur'an have it written موصولة and others مقطوعة. Imam Ibn Al-Jazaree said:

From these lines of poetry we know that in النَّــساء and النَّــساء these two words are written مقطوعة. These aayaat are:

We also know from these lines of prose that surah الْمُنَــافقِين has a place where there is a difference in the copies of the Qur'an in regards to these two words being written as الْمُنَافقِين or مقطوعة . The place is in aayah 10 of surah موصولة or

These two words are usually written موصولة, meaning written as "أُمُّــن", in the Qur'an, but there are four places that these words are written مقطوعـــة, or separately. Imam Ibn Al-Jazaree said:

From these lines we know that the following aayaat have these two words written separately:

# المعطوع والموحول Words Written Separately and Joined Together

The word in the poem ," ﴿وْبِحِ" refers to surah السصَّافَّات because that word uniquely appears in that surah, in ayaah 107.

These two words are written مقطوعـــة in the Qur'an, and there are only two places where they occur, both in surah البقرة. Imam Ibn Al-Jazaree said only:

The last verb before these two words was اقطعـــوا, so we then understand that they are (written separately).

These two words, "أَنْ" with a hamzah with a fathah (فَتْحَةُ) and a نون مشددة with a fathah (فَتْحَــة), and "مقطوعــة are written in the Glorious Qur'an مقطوعــة wherever they occur in the Qur'an. Sheikh Al-Jazaree indicated this when he stated:

An example of this is aayah 7 of surah الْبلد.

These two words; "إِنَّ" with a hamzah with a kasrah and a نون مشددة with a fathah (وَنْتُحَة), and "ما", are divided into three possibilities in their written form in the Qur'an: مقطوعـــة، There is only one place in the revelation where this word is written by

There is one place in the Glorious Qur'an where there is a difference in different copies of the Qur'an as to whether they are written موصولة or موصولة, and that is aayah 95 of surah النحل:

Imam Ibn Al-Jazaree, may Allah have mercy on him, said the following about these two words:

إِنَّ ما" and "أَنَّ ما", the place of خلصف (difference) in النحل with a kasrah on the hamzah is in surah النحل, and place of difference as to the writing of with a fathah (فَتْحَة) on the hamzah is in surah الأنفال. The rest of the occurrences of موصولة in the Qur'an are إنَّما

These two words "أُونٌ" with a hamzah with a fathah (فَتْحَة) and a أَنٌ" with a fathah نون مــشددة and a أَنْ", which are the same as the last two with the exception the hamzah here has a fathah, are found written in the Qur'an موصولة، مقطوعة، ومختلــف فيه There are two places where they are written مقطوعة عند.

There is one place where there is اختلاف (a difference between the copies of the Qur'an):

Throughout the rest of the Qur'an these two words are agreed to be written موصولة or connected.

مقطوعة , There is one place in the Qur'an where these two words are written, by agreement

There are four places where there is a difference in the copies of the Qur'an as to whether they are written مقطوعة or موصولة.

Imam Ibn Al-Jazaree said the following about these two words:

النّساء but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiyy, may Allah protect him, in his poem: البيان في تجويسد القسر آن", completed the issue with the following lines of poetry:

. مُوصُولَة and "ما" are written in all other places "مُوصُولَة

These two words are found written in the Qur'an مقطوعة ، موصولة، ومختلف فيه Imam Ibn Al-Jazaree started by stating the one place where there is a difference in the copies of the Qur'an as to them being written موصولة or مقطوعة. He then stated the places where they are written موصولة in agreement. His statement "كذا" (also), means there is difference as to the writing of the next words مقطوعة or مقطوعة.

The aayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words موصولة or مقطوعة is:

There are two places in the Holy Qur'an where these two words are written موصولة, meaning joined:

These two words are found written in all other places in the Qur'an مقطوعة, or separately.

These two words are written مقطوعـــة in 11 places in the Qur'an, in all other places they are written مقطوعة are:

﴿ قُل لَّا أَجِدُ فِي مَا أُوحِيَ إِلَى مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ ۚ إِلَّا ﴾ [الانعام: ١٤٠]

﴿ هَل لَّكُم مِّن مَّا مَلَكَتَ أَيْمَن كُم مِّن شُرَكَآءَ فِي مَا رَزَقَناكُمْ ﴾ [الروم: ١٨] ﴿ هَل لَّكُم مِّن مَّا مَلَكَتُ أَيْمَن كُم مِّن شُرَكَآءَ فِي مَا رَزَقَناكُمْ ﴾ [الرم: ٣]

﴿ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخْتَلِفُونَ ﴾ [الزم: ١٠]

Imam Ibn Al-Jazaree, may Allah have mercy upon him, said:

"أَيْنَ" مع "ما"

موصولة There are two places in the Glorious Qur'an where these two words are written موصولة.

There are three places in some copies of the Qur'an where these two words are written موصولة (joined), and in other copies مقطوعة (separately):

### Words Written Separately and Joined Together

These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

There is one place in the Holy Qur'an where these two words are written موصولة, and they are written مقطوعة throughout the rest of the Qur'an.

Imam Ibn Al-Jazaree said:

These two words are written موصسولة by agreement in two places in the Qur'an, and they are written مقطوعـــة by agreement in all other places. The closest command is that of "وَصِل" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

Imam Ibn Al-Jazaree said:

In four of the Qur'an are in agreement that these two words are written موصولة in four different places in the Qur'an, and written مقطوعـــة in all other places. Again, the closest command form of a verb is "وَصِـــل" so we are still on the subject of joining in the Jazariyyah.

﴿ لِّكَيْلًا تَحْزَنُواْ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ﴾ [ال عمران: ١٥٣] ﴿ مَّنَ يُرَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِ لِكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيَّا ﴾ [الحج: ٥] ﴿ مَّنَ يُرَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِ لِكَيْلًا يَكُونَ عَلَيْكَ حَرَبُّ ﴾ [الأحزاب: ٥٠] ﴿ لِكَيْلًا يَكُونَ عَلَيْكَ حَرَبُ ﴾ [الأحزاب: ٥٠]

Imam Ibn Al-Jazaree said the following about these two words:

It established that there are only two places in the Qur'an where these two words are written next to each other, and they are written in these two places .

Imam Ibn Al-Jazaree said:

The verb now has changed to قطع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.

### Words Written Separately and Joined Together الْمَوْحُولِ وَالْمُوحِولِ

These two words are written مقطوعة two places in the Qur'an, and written موصولة other places.

Imam Ibn Al-Jazaree said the following about these two words:

Since the last mentioned verb is قطعهم, we understand that Imam Al-Jazaree is still referring to separation of the two words.

The letter  $\[ \gamma \]$  is written separated from the noun that it affects (the noun that comes immediately after the  $\[ \gamma \]$ ), in four places in the Glorious Qur'an, and written joined with the noun it affects in all other places.

Al-Jazaree, may Allah have mercy upon him, said

### Words Written Separately and Joined Together الْمُعَمُّوعُ والْمُوحِول

The عن of the word الات of the word عن is written separated from the word حين, There is one place in the Qur'an where these two words meet, and as discussed are written مقطوعـــة. Some had claimed that the عن was connected to the word حين, but Imam Al-Jazaree here refutes this totally, using the word وُمِّلاً, meaning wrong.

Imam Ibn Al-Jazaree said:

These two sets of words and possessives usually have the separating ألف after the plural واو, but in surah المطففين aayah four, they are written without the separating ألسف, and therefore considered صول The word موصولة means join.

This is what Imam Ibn Al-Jazaree was referring to in his statement:

All of these letters cannot be separated from what follows them when reciting the Qur'an, or in the writing of the Qur'an. The noun which follows the definite article "الل" is not

separated in writing or in reading, such as in the word: ﴿ ٱلۡكَنۡفِرُونَ ﴾, we cannot

### المَعْمُوعِ والمَوحول Words Written Separately and Joined Together

separate the "ال" from the noun كَفِرُونَ when reading the Qur'an, so cannot stop on the كَفِرُونَ nor start with كَفِرُونَ Likewise, the nouns that follow "هَا مُتَا نَتُم وَ مَا الله وَمَا الله وَمُؤْمِنَ وَمُونَا الله وَمِنْ وَمِا الله وَمِنْ وَمَا الله وَمِنْ وَمَا الله وَمَا الله وَمَا الله وَمِنْ وَمُؤْمِنُ وَمِنْ وَمَا الله وَمَا الله وَمِنْ وَمَا الله وَمِنْ وَمَا الله وَمَا الله وَمَا الله وَمَا الله وَمِنْ وَمَا الله وَمِنْ وَمِنْ وَمَا الله وَمِنْ وَمَا الله وَمِنْ وَمَا الله وَمَا الله وَمَا الله وَمَا الله وَمَا الله وَمِنْ وَمَا الله وَمِنْ وَمَا الله وَمِنْ وَمَالله وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمَا الله وَمِنْ وَمَا ا

when he said:

The words لا تَفْصِلِ mean do not separate. So we can not stop on any of these, separating them from the noun that follows.

### Other words not mentioned by Imam Ibn Al-Jazaree

Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an: لَو and لَا لِيء البيان في تجويد القرآن the following lines about لُو and لَو البيان في البي

The two words are written separately (مقطوع) in some instances and there is a difference between copies of the Qur'an concerning the occurrence in surah Al-Jinn.

The words لُو are written separately in the following aayaat:

The words are written joined (موصول) in some copies of the Qur'an and separated (مقطوع) in other copes in aayah 16 of surah Al-Jinn.

The words آبن أمّ are written joined (موصول) in surah Ta Ha and separated (مقطوع) in surah Al-'Araaf.)

### Words Written Separately and Joined Together الْمَوْمُوعِ وَالْمُوحِول

Hafs 'an 'Aasim reads this as إِلْ يَاسِينُ and all who read it like this do not allow the reader to stop on الماء الماء by itself. Those who read the first of the two words as الماء ال

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an لآلِيء البيان في تجويد القرآن are testimony to the above:

The two words نعم and نه occur in only two places in the Qur'an, both times the words are written joined ﴿ نعب ﴾. The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.

### Words Written Separately and Joined Together الْمُعَمُّوعِ والْمُوحِولِ

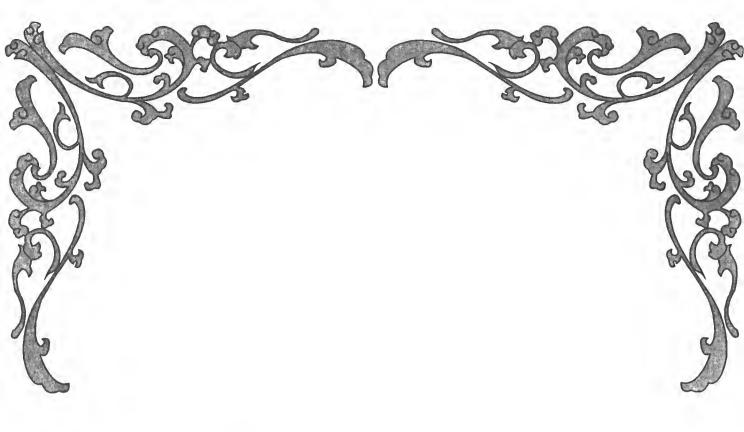
مَهُمُ اللهِ (موصول) These two words occur only once in the Qur'an and are written joined

These two words are written joined (موصول) in their single occurrence in the Qur'an in surah Al-Hijr aayah 2.

These words are always written joined (موصول) in the Glorious Qur'an:

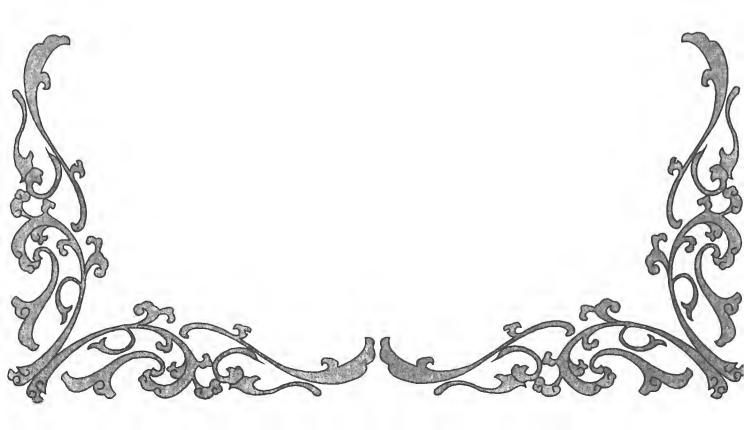
﴿ يَوْمَيْكُ ﴿ يَوْمَيْكُ ﴾. We therefore can only stop at the end of the second word, not on the first.

These words occur in aayah 82 of surah Al-Qasas, and are written joined (موصول). In the recitation of Hafs 'an 'Aasim we only stop at the end of the written joined words.



هاء The Female

حثينانا دلم



### ماء التأنيث **The Female ha'** الموافع والمعاملة المعاملة المعاملة

There are two types of هاء التأنيث in the Quran: من عنه طائع من عنه عنه التأنيث in the Quran: مناه عنه طائع التأنيث

- 1. That which is written with what is called التَّاءِ الْمَربوطة).
- 2. That which is written with what is called التَّاء الْمَبْسُوطة).

These two different ways of writing this letter are of the specialties of the 'Uthmani writing. It is important that the reciter knows these well, so that he stops according to the way it is written; stopping with a عاء when the word is written with a عاء '(علي) and stopping with a تاء مُربُوطة when the word is written with a تاء مُربُوطة when the word is written with a تاء مُربُوطة when the word is written with a تاء مُربُوطة this section, one division consists of words that are agreed to be in the singular form and written with التاء الْمَبْسُوطَة, but there is a difference between the different ways of recitation as to whether it is singular or plural.

The female هاء التأنيث التفق على قراءة البسوطة which is agreed to be singular and is written with a هاء This occurs in the revelation in 13 words in 41 places. They are all words in singular form

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncted by a clear noun after it (مضاف إلى الاسم الظاهر بعده). حفص عــن عاصــم (مضاف إلى الاسم الظاهر بعده). The 13 words that are sometimes written with التاء are:

These will now be covered individually.

### رَحْمت

There are seven places where this word is written in the Qur'an with a تاء مَبْسُوطة, all other places in the Qur'an are written with a تاء مربوطة.

lmam Ibn Al-Jazaree wrote the following lines in his poem on tajweed: الْمُقَدَّمَة فِيمَا يَحِبُ عَلَى قَارِئ القُرآنَ أَن يَعْلَمَــه , demonstrating in which places in the Glorious Qur'an the word رحمة is written as رحمت

### نعمت

This word is written in the Holy Qur'an with تــاء مبــسوطة in 11 places, the rest are written with aتاء مربوطة.

﴿ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [البقرة: ٢٣١]

﴿ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [آل عمران: ١٠٣]

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ آذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [المائدة: ١١]

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعْمَتَ ٱللَّهِ كُفْرًا ﴾ [إبراهيم: ٢٨]

﴿ وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَا ﴾ [ إبراهيم: ٢٢ ]

﴿ أَفَبِٱلْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكُفُرُونَ ٢٧ ]

﴿ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا ﴾ [النحل: ٨٣]

﴿ وَٱشْكُرُواْ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿ ﴾ [النحل: ١١٤]

﴿ أَلَمْ تَرَأَنَّ ٱلْفُلِّكَ تَجُرى فِي ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ ﴾ [لقمان: ١١]

﴿ يَتَأَيُّهَا ٱلنَّاسُ ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُرْ ﴾ [فاطر: ٣]

﴿ فَذَكِرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا تَجْنُونٍ ﴿ ﴾ [الطور: ٢٩]

ا نعمت when written as نعمت : نعمت when written as

This word was written with a تاء مبسُوطة in two places in the Qur'an. It is written with a مربوطة in all other places.

The following was written by Imam Ibn Al-Jazaree regarding this word:

امْرَأَت

It is conditional that this word be written with تساء مبسسُوطة when the woman is mentioned with her husband afterwards. It occurs in the revelation seven places.

﴿ قَالَتِ آمْرَأْتُ ٱلْعَزِيزِ ٱلْعَنِي حَصْحَصَ ٱلْحَقُّ ﴾ [يوسف: ١٠]

﴿ وَقَالَتِ ٱمْرَأْتُ فِرْعَوْنَ قُرَّتُ عَيْنِ لِّي ﴾ [القصص: ٩]

﴿ ضَرَبَ ٱللَّهُ مَثَلًا لِلَّذِينَ كَفَرُواْ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ﴾ [التحريم: ١٠]

In the poem on tajweed rules written by Imam Ibn Al-Jazaree, الْمُقَدَّمَة فِيمَا يَجِبُ عُلَى قَارِئ القُرآن, he wrote the following about this word:

وَامْرَأَتُ ؛ يُوسُفَ، عِمْرَانَ ، الْقَصَصْ تَحْرِيمُ . . . . . . . . . . . . .

معصييت

.الْمُجادلة in two places in the Qur'an, both in surah تاء مبسُوطة

﴿ وَيَتَنَاجَوْنَ بِٱلْإِثْمِ وَٱلْعُدُوانِ وَمَعْصِيَتِ ٱلرَّسُولِ ﴾ [ الجادلة: ٨]

Ibn Al-Jazaree said the following about this word:

مَعْصِيَتْ: فِقَدْسَمِعْ يُخْصَ

### شُجَرَت

This word is written with تاء مبسوطة one place in the revelation in surah الدّخان, it is written with a الله مربوطة in all other places.

The tajweed poem, الْمُقَدّمَة فِيمَا يَحِبُ عُلى قَارِئ القُرآنَ أَن يَعْلَمَه, simply states:



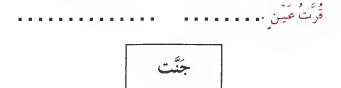
This word is written in the Glorious Qur'an with a تاء مبسُوطة in five places, three of them are in the same aayah of surah فاطر. Outside of these five incidents written with a تاء مبسُوطة, this word is written with a تاء مربوطة all other times and is recited with a تاء مبسُوطة when stopping.

The tajweed poem written by Imam Ibn Al-Jazaree documented these occurences with the following lines of poetry:

### قُرَّت

This word is written with التاء الْمَبْــسُوطَة in one place in the Qur'an, all others were written with a تاء مربوطة:

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:



This word is written in the Glorious Qur'an in only one place with a تاء مبسوطة, in all other places are written with a تاء مربوطة.

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

تاء مَبْسُوطة This word occurs only once in the Holy Qur'an, and it is written with a:تاء مَبْسُوطة

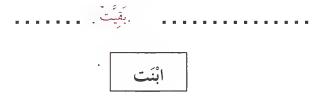
In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:





This word is written with a تاء مَبْسُوطة one place in the Qur'an:

This is the only place in the Qur'an where this word is مضاف إلى الاسم الظّاهر (adjuncted by a clear noun after it). The word بَقِيَّة, not in the adjuncted state (غير مسضاف) occurs written with a أعير مسضاف) and the scholars agree that nouns ending with a مسضاف and not مسضاف. This word was therefore only mentioned in the poem as the word itself:



This word is written with a تاء مُبْسُوطَة in the following aayah:

Imam Ibn Al-Jazaree mentioned it as with only the word:

This word is written once with a تاء مَبْـــــــــُوطة when it is in the single form for all readers, all other places where this word occurs and is <u>agreed to be singular</u> amongst the different reciters is written with a تاء مربوطة.

Imam Ibn Al-Jazaree indicated that this occurs in the middle of surah Al-'Araaf. He also indicated that there are places in the Qur'an where there is a difference between ways of

recitation as to whether some words normally with a تاء مربوطــة are read in the singular or plural form, and in these cases the words are also written with a تاء. The places in which some ways of reciting use the plural form and some use the singular form and in which words will be outlined in the next section beginning on the following page:

وكَلِمَتْ

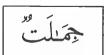
أَوْسَطَ الْاعْرَافِ. وَكُلُّ مَا اخْتُلِفْ جَمْعاً وَفَرْداً فِيهِ: بِالتَّاءِ عُرِفْ

# The هاء التأنيث المختلف فيها بين القراء في قراءها بالإفراد والجمع differs in authentic reciters about its singularity and plurality

Sheikh Al-Jazaree pointed to this division in his prose, المقدمة, in the last line in the section on التاءات:

A general rule can then be deduced from his statement that every time the reciters differ as to a word being recited in its singular or plural form, and that word ended with a هاء ألتأنيث, it was written with a تاء مَبْسُوطة. The renowned Sheikh, Mohammed bin Abdullah, better known as Al-Mutawali, may Allah have mercy on him, wrote a prose that included these words and their places in the Qur'an.

This prose outlines all the words that are written with تاء مَبْ سُوطة due to differences in the recitation of the word in singular or plural form among the scholars. The words will now be discussed individually.



recites this in the singular form حفص and حفص recites this in the singular form

### ءَايَتٌ

This occurs in four places in the Qur'an in which there is a difference between the various recitations as to whether it is read in the singular or plural, and حفص عن عاصم reads them all in the singular form.

## ٱلۡغُرُفَىٰتِ

This word is written with تاء مَبْسُوطة once in the Qur'an, and حفص عن عاصـــم reads it in the plural form.

### بَيْنَتٍ

This word occurs once written with a تاء مَبْسُرَطة, and حَفْص عَن عَاصِم reads it in the singular form.

This word is written with a تاء مَبْسُوطة once in the Qur'an, and حَفْص عَن عَاصِم reads in the plural form.

# غَينبَتِ

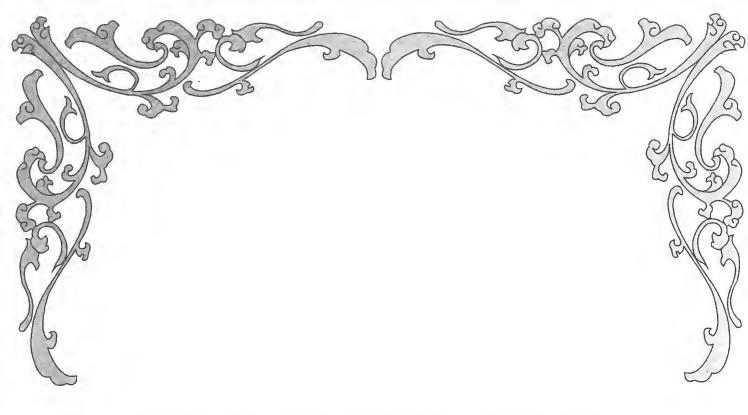
This word is found in two places in surah يوسسف, both read in the singular form in the recitation of Hafs.

يونس A note should be made that the word "كُلِمَت" in aayah 6 of غافر and aayah 96 of

is written by some with a تاء مُربوطة and by some with a تاء مُبسُوطة in different copies of the Qur'an. There is, therefore differences among the different reciters as to the reciting of this word in the singular or plural form, plus a difference in the copies of the Qur'an as to the way it is written in these two places. This is what Sheikh Al-Mutawali was referring to in the last part of the lines of prose:

In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word written with a تاء مربوطة written with a مساكنة we stop on the word with a أهساء سساكنة ; if however it is

written with a تا ساكنة, as in: تا ساكنة, we stop on it with a



Special Words for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

الكلمات المخصوصة لحوض عن عاصم من طريق الشاطبية



# That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah in Some of the Qur'anic Words

Various previous lessons in part two and part three of Tajweed Rules of the Qur'an have explained that which needs to be observed when reading the Qur'an by the way of either by special mention or included in the rules of all the different reciters. These words or rules will be mentioned here so the student will make special note of them.

1. It has been mentioned the two ways of reading the words

- a. The first allowed way is that of إبدال همزة الوصدل ألفًا مبع المبد الطويسل.
- b. The second allowed way is reading the همزة الوصل بالتسهيل بين الهمزة والألف مع عدم المد
- 2. The rule of الأعراف, was studied and explained الثاء في الذال of الأعراف, was studied and explained on page 38 of part two:

There is an also an idghaam of الباء في الميم that was previously explained on page 38 part two and it occurs in surah هو د, aayah 42:

- 3. The word ﴿ تَأْمُثَنَا ﴾ in aayah 11 of surah يوسف was discussed on page 34 of part two, and there are two allowed ways of reading the word in the recitation of عَن عَاصِم مِسن عَاصِم مِسن :
  - a. Merging of the first المنابقة مع المنابقة مع الإشمام into the second with (الإشمام).

# الكلمات المخصوصة لعن عاصم من طريق الشَّاطبيَّة That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

- b. Shortening the dhammah of the first نـون to 2/3 of a vowel count, with إظهـار الحمد النون الأولى وحينئذ يمتنع إدغام النون الأولى في الثانية
- 4. The rule of النون الساكنة of the letters at the beginning of the two surah يس، والقلهم, were studied previously in the نون الساكنة والتنوين section of part one. It was stated that the نه read with إظهها only when continuing reading in the way of recitation of ...

- 5. It was discussed previously in this book (part three) that there are two ways of stopping on the following:
- a. The word ﴿ ءَاتَكُنِ ﴾ in aayah 36 of surah النسل (see p.43). The two ways
  - (۱) إثبات الياء الساكنة حرف مسد Pronouncing the letter ya' as a medd letter at the end of the word.
  - (۱۱) حذف الياء مــع ســكون النــون Dropping the ya' with a sukoon on the letter نــون. The ياء is always present and read with a fathah (فَتْحَة) when continuing.
- b. The word ﴿ سَلَسِلاً ﴾ in aayah four of surah الإنــسان is read when stopping with:
  - (ا) إثبات الألف Pronouncing the alif (p.39).
  - (۱۱) حذفها مع سسكون السلام Dropping the alif accompanied with a sukoon of the لام.

    The alif is dropped,in pronunciation when continuing the recitation (p.39).

## الكلمات المنصوصة لعنص عن عاصم من طريق الشّاطبيّة That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

c. The alif in the word قُوَّ ارِيرًا in both occurences in aayaah 15 and 16 of قَوَّ ارِيرًا is dropped when continuing the reading. The alif of the first one: قَوَّ ارِيرًا is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

6. The rule of مَا لِيَهُ and the هاء of the الماء in the word مَا لِيَهُ and the الماء in the word هَا فَا فَ

It is of course allowed and from the sunnah to stop on the end of aayah 28, but when the two aayaat are joined, two possibilities are allowed by almost all of the ways of recitation of the Qur'an:

- a. Merging the two هاء (إدغام).
- b. Making اظهار of the first هاء with a gentle سلكت without taking a breath: (إظهار مع سكتة لطيفة بدون تنفس).
- 7. It was discussed previously (page 27 part two). that there are two ways of reading the براء , with مَعِينَ الْقِطْرِ ﴾ and ﴿ عَيْنَ الْقِطْرِ ﴾ when stopping.

There are two ways of reading the راء when continuing reading with the word ﴿ فِرْقِي ﴾ again with تفخيم or ترقيق This word is read with تفخيم only when stopping.

# الكلمات المنصوصة لعن عاصم من طريق الشّاطبيّة That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

8. The rule of السكت, and how it is applied was studied. The definition of السكت can be found on page 17 of this book. There are four required سكت for من طريق الشّاطبيّة:

### حفص عن عاصم من طريق الشّاطبية Other Words for

The following are other words not previously discussed to be observed by the reciter when reading عفص من طريق الـــشاطبية, some of them have two allowed ways of recitation, and others have only one way. It is necessary that the reciter know and apply the different allowed ways of reading them so that the authentic way of reciting حفص عن عاصم is not mixed up or interchanged with another way of recitation not part of this authentic recitation.

#### صاد or سين or صاد are recited with

Read with سين only:

السين or الصاد Read with

only صاد Read with

2. حفص عن عاصم of the alif after the الراء in the word أَحَجُّرٍ رِنْهَا in the word الراء of the alif after the عناصم

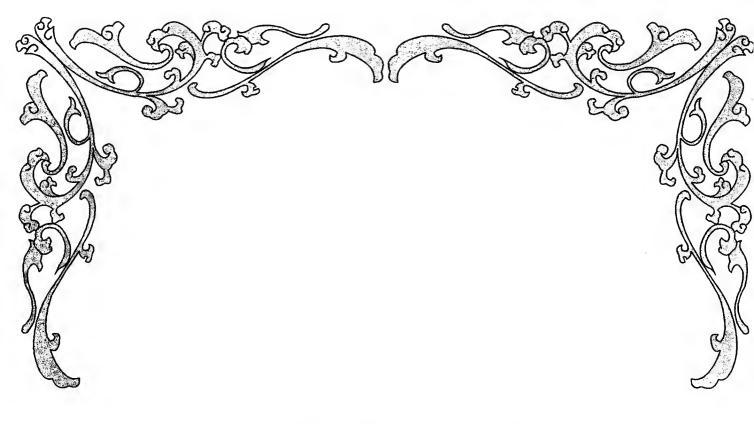
# That Which is الكلمات المنصوصة لعن عاصم من طريق الشّاطبيّة Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

The grand imalaah (الإمالة الْكُبْرى) is when the fathah (الْفَتْحة) approaches the kasrah, and the alif mixes with the ياء is in between a fathah (الْفَتْحة) of the راء is in between a fathah (وَتُتْحة) and a kasrah, and the alif is in between an alif and a يساء There is ترقيسق of the راء because of the إمالة

3. The word ﴿ ضَعَفَ أَنْ is allowed to be read with either a fathah or a dhammah of الضاد in the three occurences of this word in aayah 54 in surah الروم. We must read either all of them with a فتحة or all of them with a ضمة with a fathah (فَتْحة) on the الضاد on the

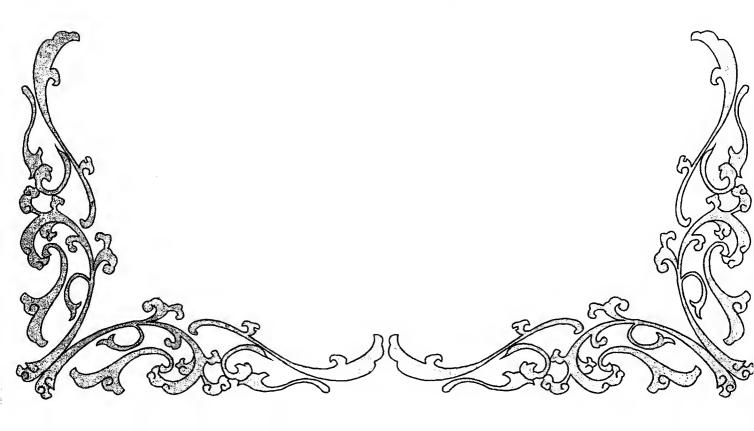
": ضَعْف on the الضاد of the word الضاد This is the aayah with a

4. The second hamzah in the word عُرَبِي أَهُ أَعْجَمِي أَهُ أَعْجَمِي أَهُ أَوْ فَصَلَت: 14 أَوْ فَصَلَت: 15 أَوْ فَلَتْ أَوْ فَصَلَت: 15 أَوْ فَلَتْ أَوْ فَلْ أَوْ فَلَتْ أَوْ فَلْ أَوْ فَلْ أَوْ فَلْ أَوْ فَلْ أَوْ فَلْ أَوْ فَلْ أَوْ فَلَل



# The Writing of the Noble Qur'an

رسم المصدة الشرية



### رسم الْمُصْحف الشريف The Writing of the Noble Qur'an

### Illiteracy at the beginning of the revelation

It is well known that the Arab nation was characterized as being illiterate at the advent of the revelation of the Qur'an to the Prophet Muhammed, . The Qur'an described this illiteracy:

It is He Who sent among the unlettered ones a Messenger (Muhammed among themselves, reciting to them His Verses, punifying them, and teaching them the Book and Al-Hikmah; and verily, they had been before in manifest error.

There were only a few of the Quraish [in Mekkah] that were an exception to this general rule and who learned writing and studied it before the advent of Islam. There is a general agreement that those of the Quraish that could write learned it from Harb bin Umayyah bin

Abd

Shams

المرب بن أمية بن عبد شمس), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daanee (أبو عمرو السدَّاني) relates that Harb learned writing from Abdullah bin Jud'aan (عبد الله بن جدعان). On the other hand Al-Kalbee (الكلبي) states that Harb learned writing from Bashr bin Abd Al-Malak (بشر بن عبد الملك). Either way, a group of Quraish learned writing from Harb but they were a small proportion compared to the number of illiterates in the tribe of Quraish.

In Medinah there were Jews who were literate and taught the youth writing. There were between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr (المنذر بن عمرو), 'Amr bin Sa'eed (عمرو بن سمعيد), and Zayd bin Thaabit (زيد بن ثابت).

Islam then came and fought illiteracy within the Arabs and sought to erase it. Islam set about elevating the written word and placing it in high esteem. This is shown true by the first words of the Qur'an that were revealed to the Prophet,

<sup>&</sup>lt;sup>1</sup> Manaahil Al-'Irfaan fee 'Uloom Al-Qur'an, Al-Usthath As-Sheikh Muhammed Abdul'Atheem Az-Zarqaanee, Maktabah Nazaar Mustafaa Al-Baaz, 1417 h, p.294.

# ﴿ ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِى خَلَقَ ۞ خَلَقَ ٱلْإِنسَنَ مِنْ عَلَقٍ ۞ ٱقۡرَأْ وَرَبُّكَ ٱلْإِنسَنَ مِنْ عَلَقٍ ۞ ٱقۡرَأْ وَرَبُّكَ ٱلْإِنسَنَ مَا لَمۡ يَعۡلَمۡ ۞ ٱلْأَكْرَمُ ۞ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۞ عَلَّمَ ٱلْإِنسَنَ مَا لَمۡ يَعۡلَمۡ ۞ اللَّهُ: ١-٥]

Read! In the Name of your Lord Who has created.

Created man from a clot.

Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen.

He has taught man that which he knew not.

In another surah of the Qur'an, Allah, the Exalted, takes an oath by the pen and that which it writes, showing again the importance of reading and writing in Islam:

Nûn. By the pen and what they inscribe.

The Prophet, greatly encouraged his companions to learn and become skilled in reading and writing and provided them with all that he possibly could to achieve this goal. It is narrated that the Muslims captured 60 polytheists in the Battle of Badr and the

Messenger , accepted as ransom for each captive's freedom the teaching of reading and writing to ten of the Sahabah. It was therefore clear that reading and writing were equivalent to freedom.

The Muslims then learned reading and writing and the darkness of illiteracy was replaced by the light of Islam, and in place of illiteracy the knowledge of reading and writing became prevalent.

### The illiteracy of the Prophet; , was it throughout his life or not?

It is well established in the aayaat of the Qur'an that the Messenger of Allah was himself illiterate at the beginning of the revelation. There are some scholars that state that at the end of his life he became literate after the miracle of the Qur'an revealed to an illiterate prophet was established and known. The repeated challenge in the Qur'an for the polytheists to produce a surah like that which is in the Qur'an was not met, even

though it was well known that the Messenger of Allah who, whom they rejected, was illiterate. These scholars state that after this miracle was shown through the glorious aayaat of the Qur'an which clearly demonstrated the truthfulness of the Prophet who, as well as proof that he was a messenger and a prophet, the Prophet who, then learned

reading and writing. This is the meaning of the words of Allah, the Exalted, when he states:

And you did not read any book before it (this Qur'ân), nor did you write any book with your right hand. In that case, indeed, the followers of falsehood would have [cause for] doubt.

Rather, it [the Qur'an], is clear verses preserved in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Al-Alwas in his tafseer of this aayah stated that they differed over whether he reading and writing after he became a prophet or not. Some state that he did not learn writing, and Al-Baghwee in his book At-Tadheeb carried this opinion. Others claim that

he became literate after previously not knowing how to read and write, and his inability to do so was one of the miracles of the aayaat in the Qur'an. After the Qur'an was revealed and Islam became well-known, he then learned writing. Saheeh Bukhari relates a hadeeth that supports this group, in an incident during the treaty of Hudaybiyah:

وقد جاء في صحيح البخاري من حديث البراء رضي الله عنه قال:" اعتمر النبي صلى الله عليه وآله وسلم في ذي القعدة ، فأبي أهل مكة أن يدعوه يدخل مكة ، حتى قاضاهم على أن يقيم بجا ثلاثة أيام . فلما كتبوا الكتاب كتبوا : هذا ما قاضى عليه محمد رسول الله صلى الله عليه وآله وسلم ، فقالوا : لا نقر بجا ، فلو نعلم أنك رسول الله ما منعناك ، لكن أنت محمد عبد الله . قال : أنا رسول الله ، وأنا محمد بن عبد الله ، ثم قال لعلي : امح "رسول الله " قال : لا والله لا أمحوك أبدًا ، فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب (وفي رواية : وليس يحسن يكتب فكتب: هذا ما قاضى عليه محمد بن عبد الله ، لا يدخل مكة سلاح إلا في القراب ، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه ، وأن لا يمنع أحدًا من أصحابه أراد أن يقيم بحا

The meaning can be translated as: The Prophet , adopted ihram for 'umrah in the month of Dhu-I-Qa'dah, and the people of Mekkah refused to let him enter Mekkah, until he agreed with them that he would stay in it for three days. When they wrote this down, they wrote "Messenger of Allah, may the peace and blessings of Allah be upon him and on his family." They [the Quraish] said, "We did not agree to that, for if we knew that you were the messenger of Allah we would not forbid you, instead you are Muhammed Abdullah." He said, "I am the Messenger of Allah, and I am Muhammed bin Abdullah." Then he said to Ali, "Erase 'Messenger of Allah." He said, "No, by Allah, I will never erase

you." The Messenger of Allah, and upon his family, then took the writing and wrote [in one relation of the hadeeth it states: and he was not able to write previously and wrote], 'This is what Muhammed bin Abdullah negotiated about: Weapons will not enter Mekkah except in a sheath, and none of its residents will leave if they wish to follow him, and none of his companions will be prohibited if he wishes to reside in it."

The scholars that adopted this position (that the Prophet was literate later in his prophecy) are Abu Dhar 'Abd bin Ahmed Al-Harwee (أبو ذر عبد بـــن أخمـــد الهـــروي), Abu Al-Fath An-Nisaabooree

.(أبو الوليد الباجي) , and Abu Al-Waleed Al-Baajee (أبو الفتح النيسابوري)

Those that disagree with this position state that when a hadeeth states "he wrote" about the Prophet , it means he ordered it to be written.

Either way, there is no disagreement that at the beginning of the revelation that the Prophet , was illiterate.

### Writing down the revelation at the time of revelation

The Messenger's die, care for writing down the Qur'an was extreme, and this is shown by the fact that he had scribes who would write the revelation, some of them were: the four Caliphs, Ma'aawiyah, Abaan bin Sa'eed, Ubay bin Ka'b, Zayd bin Thaabit, and Khalid

bin Waleed to name only some of them. When revelation came to the Prophet would call one of these scribes and order them to write what had just been revealed, even if it was only a word. In a hadeeth related by Al-Bukhan, when Allah revealed aayah 95 of surah An-Nisaa':

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives.

Ibn Umm Makhtoom said, "O Messenger of Allah- I am blind, do I have an excuse? "

except those who are disabled غَيْرُ أُولِي ٱلضَّرَرِ

(by injury or are blind or lame), and the Messenger of Allah , said, "Bring me the ink well and bones" [dry bones of a camel used for writing], and he ordered Zayd to write it [the three words] and he wrote it, and the aayah then had these three words added to it. The aayah then became:

Ibn Abbas said, "The Messenger of Allah wis, would call some who could write when a surah was revealed to him and say, "Put this in the place where this and that is mentioned [the aayah]." The companions would write the Qur'an on whatever they could find, bones, palm tree fiber, leather, thin stones, etc.

The Sahaba memorized and wrote the complete Qur'an in the time of the Prophet , with completion of the writing of the whole Qur'an was done in front of the Prophet , with whatever tools they could use, and these stayed in the Prophet's , house. These tools did not allow for the Qur'an to be put in between two covers [i.e. in book form]- but was organized as much as possible in the order of aayaat and suwar [plural of surah].

The Qur'an then was gathered together two ways at the time of the Prophet

- 1. Memorization in the heart with the correct order of the aayaat and suwar.
- 2. Written down with the available utensils.

Collecting the written Qur'an in one Mushaf (مُصْحَف) did not occur during the Prophet's

time for four reasons:

- 1. They expected continuous revelation as long as he was alive.
- 2. Abrogation of aayaat was expected.
- 3. The order of revelation did not match the order of the aayaat in the Qur'an. If it had been collected in one copy during his lifetime they would have had to change the copy every time there was a revelation. Revelation was according to matters that occurred.
- 4. Before all else- Allah wanted it this way. 2

#### Gathering of the written Qur'an at the time of Abu Bakr

After the Prophet died, a group refused to pay Zakat and turned away from Islam.

From this event the wars of Ar-Riddah occurred during the Caliphate of Abu Bakr Al-Yamaamah, 12 years after the Hijara. Many of the memorizers of the Qur'an and reciters were martyred in these wars (70 memorizers). The close companions then feared that the Qur'an could be lost, and when Umar saw that all these memorizers were killed, he feared that even more would be killed in other places, so he hurried to Abee Bakr and asked him to look into the matter and put the written Qur'an together in one binding.

First Abu Bakr refused but then Allah made his heart at ease regarding this matter. He then sent for Zayd bin Thaabit and those that had written the revelation-for them to copy the Qur'an into one bound book. Zayd also refused at first, but then also his heart was put at ease and he accepted the idea.

The written Qur'an was in different pages, bones, etc., in the Prophet's , house and there was Qur'an written with the different companions. Abu Bakr , ordered it to be copied on to pages, and Zayd , did so. Zayd depended on two things, the memorized and the written Qur'an, and would only write if the aayah was found in their memorization as well as written down and two companions had witnessed the writing of those who had learned the Qur'an from the Messenger and memorized it.

<sup>&</sup>lt;sup>2</sup> Fann At-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed At-Taweel, Mujama' Al-Malak Fahd Litabaa'ah Al-Mushaf

The next to last aayah of surah At-Tawbah, aayah 128:

was memorized by Zayd and many of the Sahaba, but they wouldn't write it until they found it written with another witness saying that he had witnessed it being written. They finally found it written with Abee Khuzaymah bin Aws Al-Ansaari and there was a witness to it.

This copy of the Qur'an was relinquished to Abee Bakr (i), until his death. It was given to Umar (i), after Abee Bakr's death, and then after Umar's death to Hafsah, Umar's daughter and wife of the Prophet (ii), may Allah be pleased with them all. This copy of the Qur'an stayed with Hafsah until 'Uthmaan requested it from her.

### The gathering of the written Qur'an at the time of 'Uthmaan

The people [Muslims] of Sham and Iraq gathered together at the battle of Armenia and

Azerbaijan during the Caliphate of 'Uthman , after many lands had become Muslim and the great reciters spread out in the lands. When these different groups of Muslims gathered in one place and they heard each other recite, one read by a different way of recitation than the other, the one group would not accept the other's recitation, even

though they were all authentically transmitted from the Messenger . Some claimed their way of recitation was better than other ways, and some of the Sahaba worried that some would differ in the Qur'an and become stubborn about not accepting a way of recitation other than that which they had learned.

Huthayfah then went to 'Uthman (in the year 26 Hijara) after the battle, and told him of the problem. 'Uthman then asked for the copy of the Qur'an from Hafsah so he could copy it and send it out to different areas. Not all of the Muslims in these areas had learned all the different ways of recitation.

'Uthman then copied from the mushaf that was with Hafsah and made several different copies so that the Muslims would have it and included the different recitation in it as much as possible. He had either four or 12 men do this task, and there were of those who had memorized and as well were scribes, including Zayd bin Thaabit, who was the same Sahabi who wrote the revelation and was present at the last presentation of the whole Qur'an to Jibreel. He is the same companion who gathered the Qur'an together and wrote it into one copy during the Caliphate of Abee Bakr.

The copies of the Qur'an we have today are from these copies made in the time of the Caliphate of 'Uthmaan. Four or seven copies were made and sent to different lands: Mekkah, Medinah, Basrah, Kufah, Sham, Bahrain, and Yemen. And Caliph 'Uthman sent a teacher with each copy to teach the recitation of the Qur'an in the authentic way common for that area.

The writing (رسم) of the Qur'an

The phrase رَسَم الْمُصَحَف means: The foundation that was selected by 'Uthman, writing the words and letters of the Qur'an. The basis in Arabic writing is that it completely agrees with the pronunciation, without additions or subtractions. The 'Uthmani copy of the Qur'an bypassed this basis in that there are many letters that are written inconsistently with the way they are pronounced. This is because of a noble aim that will be explained later.

The 'Uthmani copy of the Qur'an, known in Arabic as: الْمُصحف العُثْمَاني, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

- 1. Deletion الحذف
- 2. Addition الزِّيادة
- الْهَم: 3. The hamzah
- 4. Exchange
- 5. Joined and Separated الوصل والفصل
- قاعدة الْحَذْف 1. The Deletion Rule

#### The alif

The general rule of deletion is that the alif is eliminated from the  $\nu$  of calling, as in:

them are written without the alif in the Qur'an: ﴿ ثَلَتُ ﴾ and ﴿ ثَلَتُ ﴾. There are others and there are exceptions to these rules, but these are the general rules for deletion in writing of the alif. Note: The small little alifaat found in these words are part of the enhancement to الْمُصحف الْعُثْمَانِ done later by scholars, and this is the reason that the alif is small and detached from the word.

#### یاء The

The یاء is deleted from every مَنقُوص مُنوَّن (word that ends in an original یاء whether it be conjugated with مَنقُوم مُنوَّن or جَر as in: ﴿ غَيْرَ بَاغِ وَلَا عَادِ

There is also deletion of the  $\mu$  at the end in of some words, apart from some exceptions. The following are some examples:

#### The ele

There is deletion of the <code>ele</code> in writing if it occurs with another <code>ele</code> in the same word. Examples are found in the following:

#### لام The

The letter لام is deleted from the writing if it is مُدْغَمة into another لام, such as in the words:

There are exceptions to this.

There are some cases of deletion that do not follow a rule such as the alif in the word:
﴿ مَالِكَ ﴾, the ياء in the name ﴿ إِبْرَاهِكُمُ ﴾, and the واو deleted in the following

## قاعدة الزّيادة 2. The Addition Rule

An alif is added after a <code>j</code> in a noun denoting plurality or a noun which has a rule of plurality. Examples are:

There is an extra alif added after a hamzah written on a . This is exemplified in the following:

An alif is also added in the following words: ﴿ مِأْنَةً ﴾ ﴿ مِأْنَةً

These words with extra alifaat were discussed in the section on the special words for Hafs (see pp 38-39).

A ياء is added in the following words:

ءَانَآء

[طه: ۱۳۰]

تِلۡقَاۤء

﴿ مَا يَكُونَ لِيَ أَنْ أَبَدِّلَهُ مِن تِلْقَآيِ نَفْسِيٓ ﴾

[يونس: ١٥]

بِأَيِّكُم

﴿ بِأَييِّكُمُ ٱلْمَفْتُونُ ١ ﴾

[القلم: ٦]

بِأَيْد

﴿ وَٱلسَّمَآءَ بَنَيْنَهُا بِأَيِّيدٍ وَإِنَّا لَمُوسِعُونَ ١

[ الذَّاريات: ٤٧ ]

## الْهَمزة 3. The Hamzah Rule

الْهَمزة الساكنة (saakinah) أهُمزة الساكنة

The general rule for the hamzah is that if the hamzah is saakinah, it is written on the letter corresponding to the vowel before it. This means if there is a مُسْرة on the letter before the hamzah saakinah, the hamzah would be written on the letter واله بعد الله عنه عنه الله والله بعد الله عنه الله بعد الله

الْهَمزة الْمُتَحركة The voweled hamzah

If the hamzah is the first letter of the word and an extra letter is joined to the word at the beginning, then the hamzah is always written on an alif, regardless of the vowel on the hamzah, such as in: سَأَصْرِفُ , سَأُنزِلُ , فَبِأَيّ

If the hamzah is at the very end of the word (مُتَطُرُفَة), it is written on the letter that corresponds to the vowel on the letter preceding it. If the vowel on the letter preceding the hamzah (last letter of the word) is a فتح , then the hamzah will be written on an alif, such as in: إِلَى بَالِي , if the vowel on the letter preceding the hamzah has a مَا أَوْلُو , as in: يَعْمُونَ ; if the letter preceding the hamzah is written on the letter والمعادلة ; if the letter preceding the hamzah has a مَا أَوْلُو . There are exceptions. If the letter before the hamzah is saakinah and the hamzah is the last letter of the word, the hamzah is not written on anything, as in:

In all the rules for the hamzah there are sometimes many exceptions, so this should be kept in mind when we see a word not following the rules laid out in this section.

# 4. The Exchange Rule قاعدة البُدل

In brief, the alif is written as a واو for magnification in some words, for example: ٱلصَّلُوٰةَ, الرَّبُواْ

The alif is written as a ياء if the alif is changed from a ياء in the original word, such as in:

Note that the dagger alif (أَلْفَ الْخَنَجَرِيكَ ) is not part of the 'Uthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the ياء.

The alif is also written as a ياء in the following words:

The letter نون is written as an alif (with a tanween) in the lightly emphasized (نسون نسون ألف نه is written as an alif (with a tanween) in the lightly emphasized (نسون نسون ألف نه المعالمة ا

in some words of the Qur'an. The words are: نعْمَت in some words of the Qur'an. The words are: رَحْمَت written in some places as نعْمَة مُرَحْمَت written sometimes as تُعْمَة بُرَحْمَت written as تَعْمَة بُرَحْمَت as in تَعْمَة مُعْصِيَت as in المَرَأَت as in مَعْصِيَت as in مَعْصِيَّة مَعْصِيَّة as تَعْمَى أَمْدُونَ أَنْ as in مَعْمِيْت as in مَعْمَى أَمْدُونُ أَنْ as in مَعْمَى أَمْدُونُ أَنْ عُلِيْهُ مُعْمِيْتُهُ مُعْمِيْتُهُ مِيْنَا عُلِيْهُ مُعْمِيْتُهُ مُعْمِيْتُهُونُهُ مُعْمِيْتُهُ مُعْمُعُونُهُ مُعْمُعُمُونُ مُعْمِيْتُهُ مُعْم

## قاعدة الوصل والفصل 5. The Joined and Separated Rule

There are some word combinations written together all the time and others some of the time, there are others always written separately. For example the words  $\sqrt[5]{}$  and  $\sqrt[3]{}$  are

sometimes written separately and sometimes joined, as in:  $\sqrt[3]{\hat{t}}$ . Another example is the

words مَـِن مَا which are usually written joined: مَـِمَّا but occasionally written

separately: فَمِن مَّا . These are just two examples of many cases of different word

combinations. This subject is covered in detail in the chapter on Separate and Joined words, pp. 44-62.

The writing of the copy of the Qur'an was done in such a way that more than one way of recitation could be employed from the same writing. Some alifaat, for example, were not written in so that both ways of recitation used the same writing, and later small alifaat were written in above the text for the recitation of the particular qira'ah or way of recitation. We can see this demonstrated in the fourth aayah of al-Faatihah:

﴿ مَالِكِ يَوْمِ ٱلدِّينِ ﴾. In the recitation of Hafs 'an 'Aasim, we recite the word

with an alif, but it is not written in the 'Uthmani writing, instead the small "dagger

alif" is used by scholars to denote the read alif. This word then is written to encompass more than one way of recitation, those who do not read the word with an alif, and those that do. Other examples would be the words ending with a female هاء, but some ways of recitation read the word in the singular form and others in the plural. The word was then written with the open العام ) to encompass both ways of recitation. These words are outlined in the chapter on the female هاء on pages 72-75, but a few examples are:

Is the writing of the copy of the Qur'an undisputable [immutable] or not? The majority scholarly opinion

The majority scholarly opinion is that it is undisputable and it is not allowed to violate it. They use as evidence that the Prophet with, had scribes that would write the revelation and wrote the Qur'an with this type of writing. The Messenger with, approved them in their writing. The life of the Prophet with, passed and the Qur'an remained in this way of writing without any changes or corrections. Instead it is shown that the Prophet with laid the constitution for writing of the revelation with the writing of the Qur'an. Abu Bakr, with, became the caliph after the Prophet's with death, and he wrote the Qur'an with the same exact writing that was in the pages and leaves that have been inscribed at the time of revelation. Later 'Uthman with, followed in being a caliph, and then copied the mushaf (with a later way of writing. All the companions of the Prophet agreed with what Abee Bakr and 'Uthman did; may Allah be pleased with them all and none of them

In summary, the Messenger approved this writing and the companions all agreed upon it -and they were more than 12,000 in number. Later the Muslim community agreed to use this same writing in the time of the taabi'een and the leaders after them. Following

violated this way of writing. There is no narration that any of the companions or the followers after that suggested that the writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an was respected and followed, and it was not modified or

changed.

the Prophet , is required in what he ordered or approved by orders from Allah, where he said:

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins."

The Prophet Muhammed , said [translation of meaning], "Verily he who lives of you later will see many differences, so hold on to my way [my sunnah] and the way [the sunnah] of the rightly guided caliphs after me, bite onto it with your molars." At-Tirmidhi, 5/2676.

May Allah grant that we follow the Qur'an and the Sunnah of the Prophet Muhammed , and that we recite the Qur'an as it was revealed to our beloved Prophet , in the way that pleases our Lord, Allah, the Most Merciful. Ameen.

End of the part three, the final part of Tajweed Rules of the Qur'an.

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